

325

- > A DATA NETWORK FOR DIRECT ACTION
- > A MEDIA FRAMEWORK FOR SOCIAL WAR
- > THE REFUSAL OF FIXED TERRITORY



"The principle of revolution is the principle of negation, the everlasting spirit of destruction and annihilation that is the fathomless and ever-creating fountain of all life. It is the spirit of intelligence, the ever young, the ever new born, that is not to be looked for among the ruins of the past."

Michael Bakunin (1814-1876)

"Setting a department store on fire and destroying commodities show human superiority over commodities."

It's a moment of truth in the false world of hierarchical consumption.

It's the human moment of revenge against a world that reduces humans to commodities."

Situation of Revolt; Account of the
December Insurrection in Greece.

REPLICATE ORGANISE RESIST

Anti-Copyright Network >> This magazine is an infrequent DIY printed project of incendiary texts & images, involving the collaboration of a small network of anarchists and anti-capitalists spread across Europe and the World. Most of the information about current legal situations of prisoners and anti-political struggles changes frequently, check out our web pages for more information and links.



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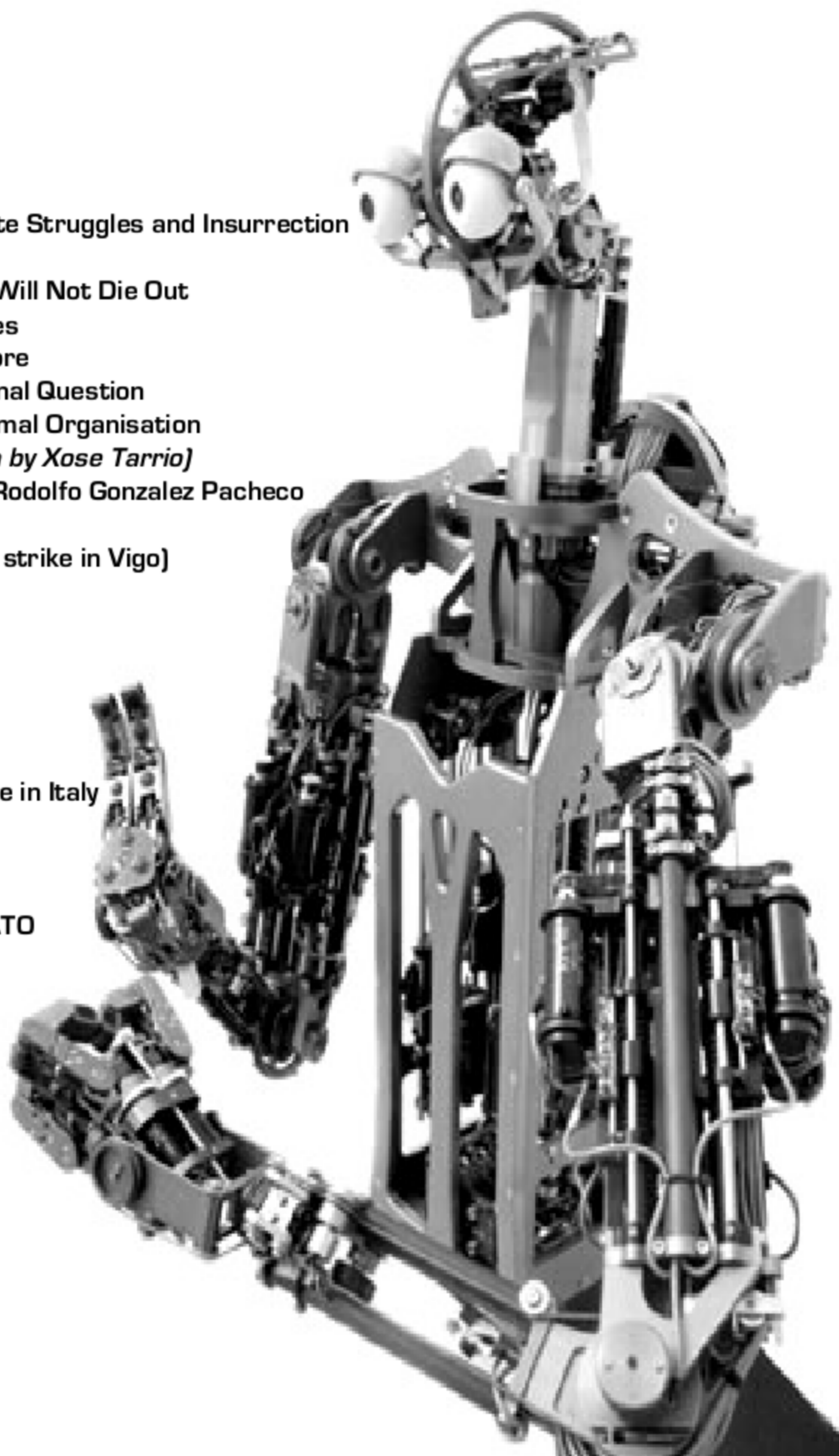


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EDITORIAL

OCTOBER 2009

"Set patterns, incapable of adaptability, of pliability, only offer a better cage. Truth is outside of all patterns." - Bruce Lee

Hello, welcome to 325, an insurgent anti-prison magazine of social war and anarchy. In a world slipping into economic and ecological chaos, we've written, edited, cut-up and hijacked articles about the global social war for 5 years. This issue is the first one to appear twice in a year, which represents a great leap in our publishing schedule. Firstly, this is due to the efforts of numerous rebellious individuals who have contributed their force and energy into the project, and without the help of which, this subversive production would not exist. Also a major contributing factor is the intense need for social and ecological struggle, as the economic crisis, peak oil production and climate chaos begin to disrupt the post-industrial consumer society.

The UK State, like all modern consumer capitalist States, democratic, liberal, socialist or otherwise, is an effective and dangerous authoritarian regime, possessing widespread social control technologies with their profound implications for internal repression, and also advanced forms of mass influence, which is enforced not only through violent coercion, but by attempting to individuate a new form of citizen through commodity culture and spectacle.

Compared to the previous old-style authoritarian regimes of the 20th century, this modern State is an entity to whom fascism is a feature for the media, not as a point of reference directing our gaze towards the totalitarian dominion of everyday life. In a world of lies deceit is the only currency, dangerous illusions replace clarity of language and ideas, the outcome - endless borders, prisons and war.

War is the eternal condition of Capital and State. War, where there is only the law of coercion - exposed, for all to see in the brutal rain of Phosphorus and DIME bombs on Gaza, or in the bombs which



being so huge in their payload they can break the mountains of Afghanistan to pieces. For us, we envisage a new world, which is expressed in our violent negation of everything that transgresses our vision of a libertarian world - We only feel rage at this prison society which is being built, and we refuse to submit to 'law' and 'order'; if the streets, squares and 'communities' are to be walled in then our fate is decided; to attack!

If our whole lives are to be enclosed then we declare ourselves *at war* with the society that defines itself as 'freedom' but we recognise as an *open prison*.

Every day in the UK there is some new avenue opened of technological surveillance and potential control. More of life is criminalised day-to-day, continuously, like a tedious delirium; the intrusion of the technological apparatus and conceptual frameworks of modern repression into the public and private sphere is endemic.

The media is saturated with lies and the politicians are all corrupt, corrupt in their way of life, the people are drugged by lies, bullshit and gossip of the false culture. Consumerist fantasy and slavish obedience to force is endemic. TV-Studio-Set reality- coherent nonsense, of language without content, pure redundancy. All that is communicated in the media spectacle are the dull codes of submission, behavioural patterns labelled 'Individuality', 'Equality', 'Free Choice'.

Since the early days in the 1990's when the CCTV networks have been installed en-mass, it has been seen that they have no reductive effect on crime, they are an instrument of mass control and the internalisation of the law. The cameras have raised an entire generation in the logic of repression, it is the hell of democracy revealed.

A 'criminal solution' is found for all the aberrations of reality. The concept of the 'anti-social' and of the 'community' is the rotten lie of the consumer fascism, the democratic illusion. When you start to pull away from this capitalist system which is exploiting profit out of everything around you, you already become 'criminal', simply *for holding your head above water*.

'Criminal' urgency comes from the feeling that any day, any moment, you can be taken by dawn in paramilitary raids of systematic violence, locked away from your family and loved ones, from fresh air, the open sky, from your essential environment..

'Criminal' urgency comes from never giving up hope that you can participate in the struggle *for life*.

"Look into the camera" says the woman sat in UK Border Agency uniform as the computer scans your facial data before you enter the security vacuum, where you sit in the non-place of borderless, international consumer social prison, the place that is being unwrapped everywhere across the world. Passive microwave millimetre surveillance cameras enable the operator to see through your clothes with x-ray vision, watching for concealed weapons, contraband or the elusive prize, *the explosive suicide belt*.

Identity cards could soon be compulsory on all major purchases, payments over a certain limit will have to be accompanied by registrations of an ID card, and will be recorded against your central ID record. So you won't be able to buy an item like a car, a plasma TV or even a 3-piece suite sofa from a legal outlet without one. This is to enable police and the Inland Revenue tax agency to check your spending and verify that you are not living beyond your income. A cashless open prison state approaches - this is the United Kingdom, a place from which people are profiled, controlled, terrorised, used as political



capital and thrown away, sometimes into the blackest pits of hell where there is no name for the condition you are in; no name for the torture and subjection the agents of the security services unleash upon you, none other than, of course: "extra-ordinary rendition".

A finished colonial regime teetering on the edge of irrelevancy, the United Kingdom will violently murder and lockdown, all to protect the financial empire it clutches with its dirty war of attrition and terror.

A place where Ian Tomlinson is killed by police in the main square of the financial district in the City of London, at a demo against the banks, and the people do nothing.

This is a place where the police shoot first and get promotions later.

Where the pigs eat at the troff, scoffing and stuffing their face with public money and washing it down with luxury homes and holidays whilst your misery forces you to push back the despair, for just one more year, before you go insane. Even anguish seems self-indulgent in a culture where emotions are held in check in a mechanism surely only of benefit for the ruling class and their liberal apologists.

Any person can string together a sentence that makes sense, that is logically coherent, but this doesn't guarantee it has any value or use. The internalised cop and social democrat, even in the heads of the most disenfranchised, quickly leads to reactionary outcomes. How many people came to see the bloody history of the State, to see the domination of the not-living over life, then passed to dust before anything could be done. Participation is preached everywhere- protest, march, vote, lobby, petition. For some 'the politics of the broken window' is more than simple activist outrage, it is an expression of the devastation to come, the destruction of the entire capitalist system.

If our desires are unrealizable, if *revolution*, is 'impossible', then the only sane response is the active destructive negation of this present order. If we cannot 'win', we'll take revenge for each daily defeat and humiliation, each pleasure and sensuality denied. We'll try to live a life of priceless indolence, lazy beauty, a life of fierce resistance and unforgiving vengeance against the class enemy.

As an expression of our free society that we hold in our hearts, we'll take action against the bosses dream of a perfectly controlled prison society, with individual and collective acts of rebellion, sabotage, mutual aid and solidarity, in our project to constitute a current of attack based on

the principles of free-exchange and self-organisation.

The primary goal is the destruction of all aspects of the state and capitalism. Nothing else will end the ruination of the biosphere. The desperate situation of the ecological collapse which is gaining greater momentum, to be felt in the initial cataclysmic stages of its ferocity in the next decade requires nothing short of the total sabotage of industrial society, commodities, transport, communication, energy and the subversion of widespread social values based on exploitation.

There needs to be a broadening amongst the base population of the concepts of economic self-organisation, egalitarianism and armed insurrection, against all those who resist the total social transformation, which is necessary to avert the approaching environmental disaster.

Capitalism is going to really hit a point in the near future where it cannot resolve the contradictions which have held the base population in wage slavery and consumerist fantasy. The polar ice caps are unleashing their torrents of power in unparalleled speed and proportion, the intensity unprecedented to all knowledge in history.

As an active minority of anti-capitalists and anarchists living in a situation of widespread class defeat we have to begin to constitute an active serious threat to the conditions of production that hold the base population in the present course of economic poverty and biosystem meltdown.

Force is the only way to succeed against State and Capitalism, it cannot be fought in democratic parliament nor through pacifist resolve, it can only be fought in the streets and workplaces. Radical direct action is the only method to get what we want, it is a formative component of our networks and also a means to attract energy and attention beyond our limited numbers, to consolidate and defend our structures and personnel whilst searching for further avenues of activity and new co-conspirators.

Our self-contained and autonomous groups which have a minimal theoretical unification enables a cacophony of points of conflict to emerge, despite the cameras, vigilantes and prisons that the bosses build.

Every time we resist new worlds are born, our free society will blossom in the shattered ruins of the consumer paradise.

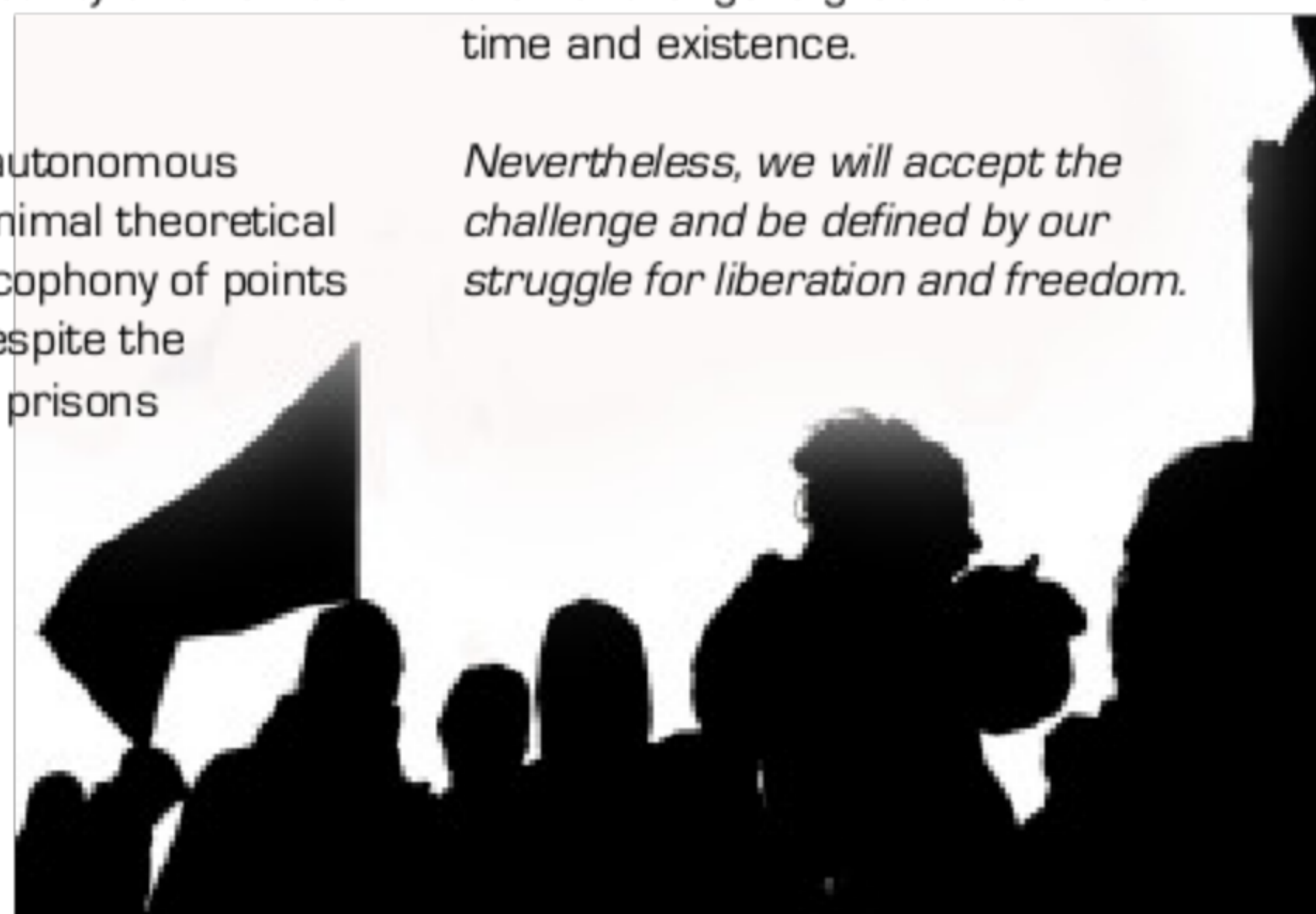
The "*First International of Stone Throwers*" as one German domestic intelligence agent described our present-day international anarchist and autonomous informal network, is a functional but still limited international association, and for us to be serious about a complete rupture, *-revolution-* means constituting a network capable of significant attacks against the forces of Capital and State.

We have to accelerate the social war which necessarily entails being an organised force in the presence of a hardened multiple-headed target with incredible military and mass means of repression previously unseen in history, and capable of tyrannies unimagined. A revolutionary movement which is not cohesive, which cannot offer a really powerful solidarity, will never overcome the repressive forces of the state. Solidarity and complicity are real weapons to defeat isolation and exclusion.

The emerging armed movement must not make the mistakes of the previous waves of anti-capitalist insurgents. The task of reconciling the problems of necessarily clandestine organisations of attack and the role of those organisations as a violently transformative force is social, not military, in logic and essence. If the base population is the field and body of operations, the specific organisations of attack should not separate themselves from the mass, aiming to be as horizontal in form as clandestinity safely allows. In the world-wide information-terror war, true communication is only possible between equals, so it follows that our forms of attack must hold the future reality we carry inside us.

Affinity groups of revolutionaries in autonomous networks that comprise part of the widening insurrection within the social sphere, in free association, attacking the nodes and conduits of the economic apparatus and energy grid, whilst increasing the process of self-organisation aimed at the seizure and destruction of the means of production, their challenge is great in terms of time and existence.

Nevertheless, we will accept the challenge and be defined by our struggle for liberation and freedom.



International Resistance News



15 September, Brighton, UK - HSBC Bank smashed in response for call for actions against the arms trade. HSBC invest £450 million in the global arms trade and are the principal banker for BAE systems

14 September, Somerset, UK - 3 construction vehicles sabotaged by the ELF/ALF. The hydraulics and electronic cables were cut.

23 August, Rotterdam, Holland - Immigration detention centre construction site fire-bombed. Here is the communique used to claim the action: *"In the early hours of August 23rd we sabotaged the construction of a new migrant-detention centre at the Fairoaksbaan, Rotterdam Airport in The Netherlands. We set fire to the on-site offices used by the management of the planning and construction companies responsible for the construction. All companies involved in planning, design, construction and exploitation make a profit out of the incarceration of people, ahead of their deportation... We call on everyone to set fire to the systems that seek to destroy people."*

21 August, Brighton, UK - EDO MBM/ITT arms factory attacked in run up to DSEi Arms Fair. *"... Paint bombs were thrown into the compound, the intercom was super-glued, electronic equipment controlling the gates was targeted and the factory's sign was defaced..."*

17 August, Somerset, UK - Barclays targeted in solidarity with anarchist prisoner Elijah Smith. Claim: *"The second largest investor of EDO MBM/ITT, Barclays, last night had bank doors glued shut and ATMs glued up then smashed in Somerset. This was in celebration of Elijah Smith's birthday (anti-militarist prisoner)..."*

10 August, Salford, UK - Hazel Blears, the former 'Communities' Secretary at the centre of an widespread expenses controversy which ripped through the British political establishment, has had her car attacked in her Salford constituency. Young people slashed two tyres and smashed the front window on her Citroen Xsara while the MP was out canvassing among her constituents.

22 July, Geraardsbergen, Belgium - Office City Guards attacked. Unidentified persons completely destroyed the office of the City Guards (civil security guards) in Geraardsbergen. They broke all windows and smashed the furniture inside.

21 July - Newport, Wales - The Celtic Manor Resort, a conference centre which has previously hosted EU summit meetings, was attacked for hosting 'UV Europe' conference. The conference was a trade fair for unmanned aerial vehicles (drones) used in warfare. Companies included EDO MBM, target of anarchists across UK. The conference took place in the lead up to the worlds biggest arms fair, DSEi (Defence Systems and Equipment International), which will be at the Excel Centre, London this September. Thousands of pounds worth of damage had been done to the doors and windows of their Manor the night before the conference. There were small protests during the day and security was breached by one individual.



19 July, Berlin, Germany - Police car in flames. Communique (sent on 20 July): *"Yesterday, we burnt a police car in Berlin-Lichtenberg. 8 years ago the police murdered Carlo Giuliani. We will never forget Carlo. Revolutionary greetings to Alex, imprisoned as we speak, also to Gabriel, Jose, Thomas and all other prisoners in struggle."*

18 July, Athens, Greece - Anarchist group claims bombing. The militant anarchist group "Conspiracy of the Cells of Fire" claimed responsibility for a bomb attack on the Athens home of a former deputy minister and warned the newly appointed National Intelligence Service (EYP) chief that he could be the next target. In a proclamation posted on the Internet, the group - whose previous actions had been confined to gas canister attacks on police and government targets - described Saturday's attack in great detail, including how the explosive device was planted in the backyard of the home of former Deputy Interior Minister Panayiotis Hinofotis in Palaio Faliro, and providing insights into how the 2-kilo bomb was made, including details about its wiring. The statement added that the attack, which caused no injuries, was a follow-up to last December's unrest triggered by the police killing of a teenager in the central Athens district of Exarchia. It noted that Hinofotis had been in office at the time and had targeted *"revolutionary groups."* The group added that it would continue with its action and warned of an attack on Dimitris Papangelopoulos, recently appointed as head of EYP, whose home they had targeted in February when he had been a prosecutor. Police expressed concern that the Conspiracy of the Cells of Fire had *"graduated"* to a full-blown terrorist group. *"We had expected an escalation of the group's actions following its gas canister bomb attacks on two buildings in Attica and Thessaloniki where new police divisions were to be set up,"* a source at the police's counterterrorism department said. He expressed fears that the group's knowledge of bomb-making techniques suggested links with more established terrorist groups.

18 July, London, UK - Italian embassy attacked with stones and paint, political slogans left, this was made in solidarity with the recent wave of repression against anarchists and anti-G8 activists. From the claim: *"... with this action we demand the freedom of our Italian comrades and the end of the brutal repression against activists in Italy as in all the world until we are all free sabotage the world. Solidarity means attack"*.

16 July, Bristol, UK - Estate agents attacked. Communique: *"Last night in Bristol (16 July 09) the property*



DIRECT

EXPERIENCE

IS

developer 'Linden Homes' received several paintbombs against its windows, walls and front doors. This was done in the context of the anti-capitalist struggle to create, maintain and defend autonomous and occupied spaces across UK & Europe. We call for people to prepare actions for the UK Days of Action for Autonomous and occupied spaces, 18 & 19 September 09. Property is Theft, Rent is Robbery and Profit only another word for Plunder."

15 July, Rovereto, Italy - Action for Mauricio Morales, fallen Chilean anarchist combatant. According to the newspaper "Il Trentino" on the 15 of July in the city of Rovereto (Trento Province) the facade of a housing agency and a labour agency were destroyed anonymously. The same people left messages that said "The G8 has finished, the revolt continues", "Mauricio Morales lives", "Freedom for all comrades, everyone free"

14 July, Brighton, UK - 3 Estate agents attacked with stones and paint, Brighton. Many panes of glass were smashed, a vodka bottle full of paint was thrown through a window. Slogans were left. Communique : "In the early hours of last Wednesday (July 14th) morning, an estate agents in Seven Dials, Brighton was attacked with stones and paintbombs. This action was taken in solidarity with the recent Milada (Prague) and Clinique (Paris) squat evictions, and in anticipation of the upcoming Days of Action for Autonomous Spaces. Solidarity means attack!"

15 July, Bastille Day, France - About 10,000 police officers were deployed in major French cities, but over 300 cars were torched and at least 13 police officers were injured during street battles that emerged on the eve of the national day, Bastille Day, which marks the storming of the Bastille fortress in 1789. The day is traditionally seen as the occasion that set the French revolution in motion. Over 240 people - almost double the number recorded on the same day last year - were also arrested in the riots. During the past few years, however, riots and car-burnings that echo the events of 1789 are a regular occurrence.

15 July, Grasberg complex, Papua - Two Indonesian police officers have been shot and wounded in the latest in a series of attacks near a US-owned mine in Indonesia's occupied Papua region. According to officials gunmen ambushed police on Wednesday along a road linking the town of Timika and the massive Grasberg gold and copper mining complex. The shooting was the fifth such incident in as many days, but so far no arrests have been made. The Grasberg complex is majority owned by Freeport-McMoRan Copper & Gold Incorporated, based in the US state of Arizona. Papua, a poor and mountainous province, lies some 3,400km east of the Indonesian capital, Jakarta. It is home to a 40-year-old insurgency that denounces the Freeport mine as a symbol of outside rule.

12 July, Chatellerault, France - French car production workers threatened to blow up a factory unless they received 30,000 Euro redundancy money. "The bottles of gas have already been placed at various parts of the factory and are connected with each other," CGT trades union official Guy Eyermann told France Info radio. "If Renault and PSA refuse to give us that money it could blow up before the end of the month," he added. The workers were successful in their direct action and inspired similar actions in France.

7 July, Brussels, Belgium - Cop car taken into trap. Young people poured out olive oil on a road, put fire to a bit of garbage and called the cops. The cops drove really fast to the place and slipped heavily due to the olive oil, clearly a well set up trap. The police car smashed onto another parked car, while the youngsters were running away.



4 July, Zurich, Switzerland - Militant Anti-Cop demo took place which was an important event. Here is the text: "As a reaction to the ongoing repression and

the death of a youth running away from the cops in Biel (CH), an anti-cop demo took place in Zurich. Between 70 to 100 People gathered in the evening of the 4th of July at Helvetiaplatz. The demo was fast-paced and the cops seemed to be extremely uncoordinated. From the beginning streets got blockaded with material and the traffic was stopped. On the way the following objectives were victims of the general anger: Paint against the Prison Administration building, plus cars in front of the building belonging to the administrators got smashed. The Building of KPMG (Financial Agents) got attacked. After a short onslaught on the arriving cops, the HQ of Securitas got smashed completely. 3 cars of the company got damaged and one was burned, a Molotov-Cocktail got thrown at the Entrance part. (Securitas are a company operating in private prisons, detention-transport, security, handling banks money etc. and from last year were public ally revealed as having been carrying out surveillance on a political group in Switzerland at the order of big-companies and maybe police. 2 other Luxury-cars got burned. At the "Schmiede Wiedikon" almost all windows of a Bank got destroyed and a Cop-Station was attacked with stones and colour. Also 4 civil-plainclothes cop-cars got smashed up. To finish the demo another UBS-Bank got smashed then the demonstrators disappeared. The List talks for itself. We took these days to Payback what should have been done long before already. To all those affected by repression - To all the oppressed by 'Order' in this society - To all those people struggling and the prisoners of social war. We hope to set a sign that resistance is always possible. This time the success was on our side. But we will not stop till everything has gone. Then our anger against the Cops is just a part of the anger against all of the ruling order! For a insurrectional perspective! For Anarchy!"

24 June, Liege, Belgium - Prison guard attacked in the street. A prison guard working in Lantin was recognised by two persons and insulted when he came out of a bar at 6 'o clock in the morning. He tried to ignore the insults but the two persons chased him and started to beat him. His face was bleeding and several teeth were broken. Police arrested the two youths.

OUR MOST POWERFUL ALLY 

23 June, Mouscron, Belgium - Arson at car dealership. Three cars of the car dealership Delbar were burned around 4 in the night. The three cars are completely destroyed.

22 June, Brussels, Belgium - About sixty workers of FIAT blocked a central street in Schaerbeek in front of the car dealer IAC (FIAT) in solidarity with 12 fired workers. The workers put a fire in the middle of the road with wooden pallets etc. Police closed off the whole road. They kept the barricade for several hours.

20 June, Boscombe, UK - A right-wing politician of the Conservative Party, Tobias Ellwood, was attacked and beaten by a group of youths after he attempted to stop them playing football in the street. Mr Ellwood had to be taken to hospital for treatment to his injuries. A 17 year old youth was arrested.

19 June, Berlin, Germany - Two 'Ordnungsamt' (low level/public order police) vans burned in solidarity with Roma Gypsies who had been evicted from a public park.

18 June, Montreal, Kanada - Anti-police riot for Montreal North. The Montreal borough has seen several wild incidents since teenager Fredy Villanueva was fatally shot by police last August. **"I'm worried that young people are developing a culture of violence against the police,"** squealed Brunilda Reyes, some 'community spokesperson'. During the latest bout of anti-cop rage, businesses were damaged, fires were set, and police were pelted with bottles. Police went to a park at about 10 p.m. in response to a call. When they arrived 50 and 60 youths were in the park. Officers stayed on the scene to observe the group, but eventually became the target - with the group pelting the officers with bottles and rocks. About 100 riot police were called in, dispersing the group which then went on to cause damage to parked cars, businesses and a school in the area. Most of the suspects arrested are in their twenties. They face a range of charges including assault with a weapon, assaulting a police officer, trespassing, vandalism and public mischief. One officer was slightly injured in the melee while trying to arrest one of the suspects. In Quebec City, provincial Public Security Minister Jacques Dupuis

said a small group of agitators are responsible for the high tensions in North Montreal.

18 June, Berlin, Germany - House squatted in Friedrichshain. Two cars set on fire in the vicinity after the subsequent eviction. Rigaer Strasse (radical area) has burning barricades throughout the night.

17 June, Guelph, Kanada - Road Blockade in Solidarity with the Mohawk Nation. *"In the morning of June 17th 2009, a few people dressed in black blocked the Hanlon Highway at Paisley Road during rush hour. Fallen trees and branches were pulled across the southbound lanes and two smoke bombs were set off to draw attention to the banner, which was dropped from the railway overpass. The banner read: "PARK YOUR CARS! Solidarity with the Mohawk Nation." This action was done to disrupt the transport of goods and people, especially those belonging to the Linamar Corporation. Linamar is a member of the Security and Prosperity Partnership, which works to improve the efficiency of North American trade. Amongst its plans is the militarization and fortification of the borders and their guards. Like in Awkesasne, Tyendinaga and Peru, we too stand against the SPP and its projects. Solidarity with the Mohawk Nation means ATTACK!"*

17 June, Heppignies, Belgium - Directors taken hostage. The directors of the printing shop Graphing declared to closing of their company. The 80 workers responded by taken hostage the directors during several hours. Apparently, an agreement was reached to give money to the fired workers.

17 June, Athens, Greece - Elite anti-terror cop executed in revenge for the murder of 15 year-old anarchist Alexis Grigoropoulos. The Revolutionary Sect, a left-militant group has claimed responsibility for the fatal shooting of an anti-terror cop guarding a key prosecution witness involved in a case against the now inactive leftist guerilla group, 'People's Revolutionary Struggle', in central Athens. The officer died immediately while the attackers fled succesfully on motorcycle. In a **communiqué sent to the 'Ta Nea' newspaper, which published it in full on Wednesday, the Revolutionary Sect**

threatened further "political executions," mainly of police employees. "We will strike all dominant mechanisms, institutions and their representatives," the communiqué said, which for the first time was marked with their seal - two guns with a black star in the middle. Elite anti-terror cop Nektarios Sawas was shot dead outside the home of a key witness from a past terror trial against the Revolutionary Popular Struggle (ELA), who was under a protection program. ELA were one of the largest urban guerrilla groups ever to operate in Greece. The attentat was the first blamed on terrorism in Greece since 2000. Police said one of the guns Sawas was shot with had been used in previous Sect of Revolutionaries attacks. The group emerged this year in the aftermath of riots in December triggered by the fatal police shooting of a teenager in Athens. The militants pledged to avenge the boy's death, and in February conducted a gun-and-grenade attack on an Athens police station that caused no injuries. Their first communiqué was left on the 15-year-old's grave. Greek anti-terror police officers believe the members of the Revolutionary Sect are Exarchia-based anarchists who have swapped Molotov cocktails for guns. The violence that has been orchestrated by left-wing and anarchist groups has embarrassed Prime Minister Costas Karamanlis' government. The government has vowed to crack down on the increasing violence against police, political and business targets and has sought advice from Britain's Scotland Yard, who have a unit now in Greece, advising the police and government. Scotland Yard have called for more infiltrators and informers to penetrate the Greek movement, as well as greater use of surveillance, both on the streets and also through technological means, internet, mobile phones, emails, CCTV.. Increase the Peace - Cease the Police.

17 June, Berlin, Germany - Attack against the Iranian embassy. Communiqué : *"Down with the clerical fascist system in Iran! On the night from the 17 to the 18 of June we attacked the Iranian embassy in Frankfurt am Main with stones and a burning barricade. By this, we solidarize with the comrades in struggle in Iran. For us, it is clearly not about a support for the "candidate for the reforms" Mussawi. He, while he was part of the government in the eighties, let thousands of leftists being put in prison or get murdered. The theocratic-state in Iran can not be reformed, but has to be abolished. Even though a large*

part of the actual demonstrators aims to reach a bourgeois democracy or support Mussawi, also communists and other leftists take part into the struggle. Our solidarity goes to them. For the global social revolution."

17 June, Athens, Greece - A series of fire-bombings by anarchists in Athens caused damage at two car dealerships and other businesses. Six attacks occurred within two hours and were spread over a wide area. The car dealerships, Suzuki and Skoda, major suppliers of patrol cars and motorcycles to Greek police were attacked. A private security company's offices and three businesses selling security systems, hunting gear and military uniforms were also hit. Most of the damage was minor except at the Skoda dealership, where seven cars were destroyed, authorities said. Police said they were studying footage from security cameras to track the arsonists. No group had claimed responsibility.

16 June, Berlin, Germany - Arson attack against a catering company - 10 vans set on fire. Communique (excerpts): *"... On the 16.06.09 we put some incendiary devices under some cars of the company named 'Barenmenu', a sister company of Sodexo, located in Berlin-Lichtenberg, in order to attack in an exemplary way a company which profits from racism and war. Barenmenu is part of the company Sodexo. Sodexo Alliance is a French company which is active in 76 different countries and also the second biggest catering company of the world. They came into criticism especially since they make business out of refugees and the prison industry. Beside their catering for kindergartens, schools, companies and authorities, Sodexo cater for the Justice system and the Army. In Germany, this company makes profit from the system for refugees, deportation camps and deportation centres ... In many federal regions (i.e Lower Saxony) refugees do not get any money but instead coupons or chip-cards. This means that they can buy food and clothes only in specific and expensive shops which accepts those cards. Sodexo is active in all Europe. ... Sodexo is also active within the private sections of prisons. The yearly profit here is of many millions. This company, together with others, is an example of henchman for the racist German and European migration politics. ... We do not want a world ruled by war, exploitation and oppression. We struggle for a world without power, exploitation and borders."*

... We see this action as a part of the Actionweeks (for autonomous spaces), indeed we all stay - where we want."

15 June, Belgium - Metal workers block highways and industry. The syndicate of Metal Workers are blocking all the entrances of the highway going towards the industrial sites of Herstal. Big traffic jams are reported. Striking pickets are in front of several companies and factories. In Liege, workers on a wild demo entered into the building of Agoria, the Federation of Technology Industry, which was heavily damaged.

14 June, Brussels, Belgium - The windows of the Work Office 'Actiris' (which hunts down unemployed people to force them into work) next the South Station in Brussels were broken. A tag 'Fuck your work' was left on the spot.

14 June, Berlin, Germany - 3 German pensioners kidnapped their investment adviser for scamming them out of money. He was freed by 40 heavily armed policemen from the counter-terrorist unit on 18 June. The pensioners are under arrest on suspicion of kidnap, torture and inflicting wounds.

8 June, Ecatepec, Mexico - Earth Liberation Front Torches Police Vehicle, of the ASE (Agency of State Security), violators of the prisoners in Atenco.

8 June 2009, Elmdon Airport, UK - Police helicopter attacked with fire. From corporate media : A Police helicopter 'suffered extensive damage' in a suspected arson attack. The Eurocopter was found burning at 2am at Elmdon Airport, Birmingham. "We have launched a criminal investigation" said Chief cop Gary Cann.

7 June, Patras, Greece - A group of hooded youths threw six Molotov cocktails at a police station in Patras causing minor damage but no injuries. The assailants sped off on motorcycles.

4 June, Athens, Greece - Police station fire-bombed. A group of about 10 people wearing hoods threw Molotov cocktails

at a police station in the northern Athens suburb of Melissia. Nobody was hurt in the incident but six police cars were seriously damaged. The guard on duty fired warning shots into the air, while another officer threw two stun grenades in an attempt to deter the assailants. Some of the attackers escaped on foot while others rode off on motorcycles.

4 June, Athens, Greece - Three banks in different parts of Athens were damaged by co-ordinated incendiary devices in a period of about 20 minutes. Police said that the devices went off outside a branch of Millennium Bank in Palaio Faliron, southern Athens, Alpha Bank in Maroussi, northern Athens, and Aspis Bank in Halandri, northeastern Athens. The attacks occurred between 1.03 a.m. and 1.25 a.m. The blasts caused property damage but no injuries.

27 May, Barcelona, Catalonia - Construction crane torched near Meridiana in anti-gentrification arson. It was also done in memory with Mauricio, an anarchist rebel killed in Chile.

26 May, Spain - Sabotage of the Madrid-Lisbon high speed train. Heavy works machinery has been attacked, 5 machines and 2 trucks have been destroyed. Several devices were placed by arsonists and also windows and lights were smashed. *"This action is part of the daily war against this system of domination. The struggle will not stop until the Earth and all who inhabit it are free. We support the hunger strike of Amadeu Casellas, as well as all the people who fight from within or outside the centres of extermination, solidarity is one part of the social war."*

24 May, Livorno, Italy - Molotov cocktails against electoral committee offices. Two incendiary bottles were launched by unknown people. No was injured or arrested.

21 May, Ghent, Belgium - Fire was put to the police station of Meulestede around 4am. The front door was completely destroyed and the building suffered from smoke damage.

21 May, Bologna, Italy - Explosive device against the CIE (Centre for Identification and Expulsion). Anarchists against the CIE wrote the claim: *"Some large petardi (firework type explosives) have been made to explode in the late evening of Tuesday in front of the CIE, the center of identification and expulsion for clandestines of via Mattei."*

21 May, Athens, Greece - The leftist urban guerrilla group 'Popular Will' carried out a bomb attack in the Greek capital against a financial target. No one was hurt the explosion. The group said in a pamphlet sent to a Greek weekly newspaper said it planted the time-bomb which exploded outside the central offices of an investment company in Athens on Wednesday, causing minor damage. The little-known group also claimed responsibility for a bomb which rattled central Athens in March, causing serious damage to a state building and shops but no injuries. *"Undoubtedly the killing of the 15-year old student Alexandros Grigoropoulos roused the sleeping consciousness of the popular class,"* the group said in its statement, referring to the teenager shot by the police. It also condemned official scandals and corruption, as well as measures taken to deal with a sharp economic decline. There was no one in the building at the time of the explosion in the busy district of Kolonaki on Wednesday, as police had cordoned-off the area after receiving a warning call. The March bomb exploded outside the building of an agency managing state property about 250 metres from Athens central police headquarters.

19 May, Ghent, Belgium - A car belonging to the company ISS Cleaning Services (which has a contract to clean the detention centres for immigrants) and a car of the Cordelia Press Group were burned and completely destroyed.

17 May, La Courneuve, Paris, France - French police were the targets of an apparent ambush in La Courneuve, a suburb north of Paris with a reputation for crime. A witness claims the weapon used was a Kalashnikov rifle. French security reinforcements were dispatched to a Paris suburb on Sunday after gunmen armed with a military weapon opened fire on police officers escorting detainees. Four police officers were escorting the detainees from a hospital, where they had undergone a routine medical check-up around 3:00 am (0100

GMT) Sunday in a rundown area north of Paris, when the gunmen opened fire. The assailants blocked the police vehicle with two cars at La Courneuve and opened fire with a *"heavy-calibre weapon, probably a Kalashnikov"*, said a police official. "It's the first time that I have seen a military weapon being used in this context," said Jean-Francois Herdhuin, head of security for the Seine-Saint-Denis department. Miraculously, no police were injured.

16 May, Madrid, Spain - Action in solidarity with Amadeu Casellas. Several sabotages in solidarity with the imprisoned anarchist were carried out in the area of Corazon de Maria. Two bank branches and a Burger King ago met dawn with shattered windows. *"Amadeu to the street! Death to the jail. Death to the state. Anarchy Lives"*

13 May, Brussels, Belgium - Wall of fire in front of prison. Around midnight, unknown persons poured out gasoline in a line of more than 20 metres in front of the prison of Sint-Gillis. They put fire to it, resulting in a high wall of flames. They left a tag saying 'Burn Prison'.

13 May, Fairoaks Airport, UK - 'Gypsies' smash £5million police helicopter with axes in revenge for harassment surveillance flights. A group of travellers wrecked a multi-million pound police helicopter which was being used to spy on their site. The gang used axes to smash the £5million aircraft, after they leapt over a 4ft wall surrounding Surrey Police force's helipad at Fairoaks airport, near Woking in Surrey. After threatening staff working in the operations room, they set about wrecking the helicopter, smashing six of its windows and causing tens of thousands of pounds worth of damage. The incident happened at 10pm after weeks of aerial surveillance on the travellers' site. Officers were getting ready to raid the site after collecting evidence they had filmed from the air. A police source said last night: *"The gypsies were furious because they kept getting buzzed by the helicopter. 'But no one expected this level of violence.' ... 'Before a raid is conducted we will observe the criminals from the air. That way we get an idea what we are likely to find, identify suspects and locate entrances and exits."* The aircraft was the only police helicopter in Surrey and was used mainly for chasing crime suspects in their cars and pre-planned surveillance operations. The helicopter, which had a camera fitted

under its nose that beamed broadcast-quality footage to the control room, was airborne 214 times during April, an average of seven flights per day. A Surrey Police spokesman said the identity of the mob members was 'unknown'.

12 May, Madrid, Spain - At around 4pm, a tourist bus in the neighbourhood of the station of Sants was openly painted with slogans. During the action the following leaflet was given out (excerpts): *"Spain is a jail - While with one hand the State takes the tourist for a walk in our city, with the other it strangles and crushes. The tortures in police stations, the long sentences of jail against political militants, the constant deaths in overcrowded and unhealthy prisons, the persecution and systematic imprisonment of immigrants or the labour operation within the jail, is the authentic reality of this rotten democracy, although it does not appear in the colouristic tour guides of the city council." ... "We will not forget our imprisoned comrades, nor will leave any one alone who rebels against the prison system from within. Immediate freedom for Amadeu Casellas, in hunger strike from the 20 April. Immediate freedom for Joaquin Garces. Solidarity with all prisoners in struggle."*

10 May, Madrid, Spain - Militant action by 'Tierra Salvaje' in solidarity with anarchist prisoners Amadeu Casellas and Antonio Porto. Arson against the offices of Izquierda Unida (political party), with slogans painted to remind them they are responsible for the situation of our comrades, in the same street an excavator was also destroyed. *"As long as Amadeu does not leave the prison - we will not stop - Until Antonio Porto does not leave - we will not stop - While there are animals in laboratories and farms - We will attack until everyone is free."*

7 May, Erembodegem, Belgium - Workers took hostage several managers of the factory Gates Europa while they were negotiating with the unions. The workers blocked all the entrances of the administrative building. The syndicates disapproved the action in public and made a deal with the bosses about the firing of 200 workers. The workers maintained the hostage taking a whole night long, releasing the managers (and the syndicate leaders) only in the morning.

7 May, Thessaloniki, Greece - Prisoners detained in the city police headquarters went on hunger strike protesting about their conditions. According to the inmates, living conditions in the police holding cells are terrible, with a total disregard for regulations. The premises lack basic hygienic facilities and standards and they have no possibility to exercise or walk in the fresh air in a yard. The living quarters of the establishment house as much as 12 times the designed number of inmates. The hunger strike comes as the first since the autumn '08 deluge of prison action, when all prisons across the country went on an open-end hunger strike that forced the government to promise the release of more than half the prison population of the country by the end of April. The promises have not materialised, and is unlikely that the current government has any intention to see them through.

7 May, Vigo, Galicia - 10 Anarchists acting in solidarity with prisoners Amadeu Casellas and Antonio Porto attempt to storm a TV channel making a live broadcast and stage an intervention. The group was quickly neutralised but the presenter was forced to make brief mention of the situation and banners/slogans displayed.

5 May, Brighton, UK - Banks attacked in Brighton for EDO-MBM investment. Windows smashed and slogans sprayed - *"Businesses reopened this morning in Brighton with a redecoration, with the message 'Smash EDO' thanks to the Mayday actions against the EDO arms manufacturers. Targets included Barclays bank, the 2nd largest single investor in ITT corporation, as well as HSBC and the Royal Bank of Scotland, also large investors in the arms company ITT."*

2 May, Barcelona, Catalonia - *"Attack against a Tecnocasa real estate agency. Empty light-bulbs filled with paint, handled with gloves, thrown in the district of Clot. The action was at 3pm in the afternoon for full visibility - against speculation and gentrification."*

30 April, Leuven, Belgium - Two police vans burned. *"In the night of Thursday 30th of April to Friday, two police vans belonging to the railroad police were put on fire next to the station of Leuven."*

Greetings to the Greek comrades who are in jail since the insurrection of December. Greetings to everybody who doesn't follow the orders of the cops blindly and resists. Too many times you have to pay for this by death (like in Schaarbeek). But we won't forget nor give up. Fire and flames to State and Capital!"

30 April, Barcelona, Catalonia - Militant action in the Barcelonian avenue/area of Gracia. *"We lose the fear! Actions coordinated in the Via de Gracia - At night there was simultaneous attacks against an office of the ETT Manpower, the office of the Social Security of the district and an ATM teller of the Caixa Bank. Paint filled light bulbs, hammers and stones were our tools. Broken crystals and decorated facades were the consequences. We end with this circus and the clowns defend who it. A very hard hug to the rebellious ones, to Amadeu Casellas and to Enric Duran."*

29 April, Ghent, Belgium - Anarchists occupied the faculty of Law and more specifically the Criminology sections of the University of Ghent in solidarity with the revolts inside the prisons and the closed centres. Doors were barricaded, lessons were annulated, posters were put, a banner was dropped and flyers thrown to the people standing outside. The anarchists entered early in the morning and left around 14h in the afternoon, surprising the guarding cops who eventually were able to arrest 7 comrades but they were released shortly after.

27 April, Brussels, Belgium - Cops attacked in Schaarbeek after a person was killed by the cops in Schaarbeek almost a week ago. Young people were waiting for the cops to pass by to attack them with stones. The windows of a patrol car passing by were smashed. Civil cops were present by coincidence and arrested one person (16 years old) with a bag full of stones. A second person (37 years) was arrested when he was slashing the tires of a cop car parked in front of a house. He declared he acted *"because he simply hates the police."* Police declared having to deal often with attacks, going from throwing eggs at them to vandalising and burning their cars. *"There's no respect anymore for the uniform."*

24 April, Brussels, Belgium - Workers of the chemical factory CYTEC took hostage for some hours the managing director, protesting in this way against the restructuring plans due to the economic crisis. The workers threatened the director that they will pass on to less symbolic hostage taking if they won't negotiate.

21 April, Brussels, Belgium - ATM and car set on fire. The ATM of the Bank of the Post [which collaborates in the management of the prison's and closed centres' funds] and a nearby posh car was put on fire in the night.

15 April, Thessaloniki, Greece - *Attack against British educational institute. From Greek mainstream media "A masked group caused chaos in the centre of Thessaloniki yesterday afternoon. About ten people smashed the windows of an information engineering college and damaged computers without being traced by the police. The foray by the masked group took place at the junction of Tsimiski str. and Ethnikis Aminis str. a bit after 3pm in the afternoon, at the school that is on the ground floor of the building which accommodates the British Council. Police deem that the college became a target because of its collaboration with a private English institution. The fact that makes this impression is that the police that were patrolling the city's center saw the movements of the anti-authoritarians before they arrived at the college but only after the damages were done they mobilized to chase them, without catching them, since they managed to disappear from the surrounding narrow streets of Ippodromiou and Navarinou square."*

Communique: "The return to normality will never ever exist. Daily life in the metropolis gains a meaning. It's the daily life of the new urban-guerilla warfare. The attacks follow one another, the whole city and its symbols are mapped as targets, the plans are alternated, sabotages are organized, and promises are given that nothing will remain the same. The strategy of tension now passes on to our areas. There is no time to lose, never there was, silence and indifference will now take position. Or they will deny their selves and become an attack, or they will remain dull on the couch of their living room being passed on to the enemy's camp. The opponent from its side realizes that right across there is

not simply the reflections and the leftovers of December's insurrection, nor dissected moments of optional riot as an expression of youthful dispute. The opponent begins to distinguish more and more clearly the permanent threat of direct action in all its dimensions. The new measures, the anti-mask laws, the employment of thousands of new cops, the re-function of CCTV cameras, the much advertised Delta group, the cooperation with the secret services of Scotland Yard are for us pleasant reasons to hit them again and again. We are not complaining about the scarcity of freedom, nor we are claiming for rights against repression. We decided to form the domestic enemy front against their system, undertaking whenever needed the price of our choice. For now, the enemy will pay the price of its position.

That's why we claim responsibility for the attack against the British educational institution D.E.I. in the centre of Thessaloniki on the evening of Wednesday 15/04. D.E.I. is one of the many businesses that are aiming to train the new think tanks of participation sovereignty in the sectors of science, technology, economy, marketing and repression. Thus, by producing the new images and models of shining smiles and happy faces, of much desired objects and of the professional success of graduates, they consist the proper motivation for the lamentable imitators and the equivalent bait for most of the excluded in order to mortgage their lives for their kids future. We are attacking not only the top British foundations but also the educational institution on a whole which disappears any sense of substantial knowledge and multi-shape growth of the individual by repressing every personal initiative. Also, behind our idea for the attack against a company of British interest is the fact that few weeks ago in heavily-policed London the G20 summit took place. Thousands of people protested and some chose to attack. During the clashes, the pigs beaten and brought to death protester Ian Tomlinson. Furthermore, on 14/04 in Nottingham, police raided a camp against climate change where 114 people were arrested facing charges of destruction of electricity power units. The only substantial solidarity is the continuation of revolutionary action everywhere and always. Also, with our attack, we send our greetings to the sleuths of Scotland Yard, notifying them that from now on they are on our list. The many recent attacks, either in the darkness of night, either in the shadow of day, prove that the military

supremacy of the state, orchestrated with consent of society and with the propaganda of fear, remains vulnerable. Because we are watching out and are searching for passages to attack the order and the ethic of this world. Even if we don't find the path of denial, we are convinced that with violence we will engrave them in the new map of urban-guerilla warfare, like the deepest scar in the face of captivity."

Think Tank for the Overthrow of Existence

14 April, Brighton, UK - RBS HQ in Brighton attacked by anarchists. From the claim : "Many windows at the Royal Bank of Scotland HQ in Brighton were smashed in solidarity with all those arrested and hurt at the G20. Also, we don't forget the memory of all those killed by police everyday, nor do we forget all those imprisoned and in rebellion. With this action we want to increase the rage against the capitalist system and act in a moment where we dictate the conditions of conflict, not the police. Evident from the G20 is that abiding 'within' the law offers no 'protection' from state brutality and repression, and also shows how ineffective 'lawful protest' is. The system will not and cannot listen, it's time to stop asking for change and instead go out and make it. Free the EDO 2."

9 April, Namur, Belgium - A prisoner took advantage of his transfer to the hospital to flee. He asked to go to the toilet and escaped through the window. Police started a big operation with helicopter and more than 30 police officers to find him back. The prisoner was condemned for stealing cars and banditry.

9 April, Brussels, Belgium - A female prisoner escaped from the hospital. Two accomplices entered the hospital and neutralised the guard. The three of them got away safely from the hospital.

9 April, Brussels, Belgium - Workers take three FIAT-bosses hostage. To protest against the announced restructuring of the company, workers of the car-company FIAT in Brussels occupied the offices of the managing director and took hostage three bosses, two of them coming from Italy. The kidnapping lasted a few hours because

the bosses succeeded in sneaking out. No agreement was made so far, but the workers announced further actions!

8 April, Ghent, Belgium - Fire was put to the building of the trade union ACOD. This national syndicate federates several sectors, one of it is the sector of the people working for the State (police, military, bureaucrats, prison guards, social education). Damages to the building are in tens of thousands of euros. The fire spread through the ceiling, destroying electricity, computers, office furniture etc.

6 April, Brussels, Belgium - Flaming solidarity with Brugge prison rebels. Communique : "... To celebrate the destruction of the high security section in the prison of Brugge, the entrance hall of the police station close to the North Station in Brussels has been burned. Solidarity!"

4 April, Strasborg, French/German Border - Despite a huge Franco-German police operation, costing 150 million euros (£132 million), anarchist & autonomic black blocs wrecked havoc at the 60th NATO summit. Fires were set at an Ibis hotel, a customs border post and a tourism office around Strasbourg's 'Pont de l'Europe', a bridge that joins France and Germany. "The hotel and the other buildings were completely engulfed in flames," said a resident of the city who witnessed the mayhem. Police fired volleys of teargas to try to stop groups of joining forces to rampage across the city. Masked youths threw petrol bombs, smashed windows and ransacked shops, forcing police to retreat until riot officers could regroup to seize back control. Hundreds of people were arrested in the two days of the summit. President Nicolas Sarkozy had instructed police that he did not want to see any signs of protest during events to mark Nato's 60th anniversary. As NATO leaders departed on Saturday night plumes of smoke could be seen rising from many points across the city, a sign to the leaders of the world that they cannot control the streets nor the future.

4 April, London, UK - Molotov Attacks on Turkish Banks in London. In the British capital of London, the branches of three Turkish banks became the target of Molotov cocktail attacks in the earlier hours of the morning. Ziraat Bank and

Turkish Bank's two branches in Dalston, Edmonton and Harringey, respectively, were targeted in the attack. The buildings that house the banks suffered minor damage; no one was injured or killed in the incident. A police investigation has been launched, and so far, no organization has claimed responsibility.

3 April, Athens, Greece - Two Greek Police Officers Shot. A man shot and wounded two Greek police officers in Athens' Kypseli residential district and fled the scene on a motorbike. The two officers were taken to a hospital. One, 30, was critically wounded in the neck and the other, 26, suffered light head injuries. The assailant approached the officers and fired from close range while they were trying to arrest another man. The two officers wore vests and helmets. After the shooting, the two men collected the officers' weapons and cell phones and drove away on a motorbike.

2 April, Brugge, Belgium - New prison isolation unit destroyed. The new isolation unit, opened since 10 months, has been completely destroyed during an uprising in which participated five of the seven prisoners locked up in this unit. They first flooded all the cells. In the end, they started to break down everything. The special unit of the police, COBRA, had to intervene to put an end to the riot which started in the early evening and lasted till the night.

1 April, Chatelet, Belgium - Fire to the Chilean Consulate. At 3am in the morning, a fire erupted on the ground floor of the Chilean Consulate. The firemen were capable to put out the fire. There are no injuries. Police are investigating.

1 April, London, UK - Financial Fools Day in the heart of London - a mediatic theatre of epic proportions. Helicopters hovered above the crowds and all buildings were boarded up. Many banks had extra security and hundreds of police officers lined the streets. In the run up to the G20 this event was a high-point in a series of set-piece policing

operations, showcasing new police equipment, refinement of crowd control techniques, and the by-now expected raids against convergence centres and anarchist social spaces. Similar to the shambolic Mayday of 2000, where an unguarded McDonalds outlet was left under the watchful gaze of the cameras to be destroyed, the protesters clashed with riot police in down-town London, breaking into the blatantly unsecured Royal Bank of Scotland, smashing its



windows, whilst being surrounded by a mob of photographers and media men. Some people spray-painted the side of the RBS building with the phrases "class war" and "thieves". Royal Bank of Scotland is held in contempt by many people because it had to be bailed out by the British government after a series of disastrous deals brought it to the brink of bankruptcy. Despite that, its former chief executive Fred Goodwin, aged 50, managed to walk off with a US\$1 million annual pension for life, while unemployment in Britain now tops two million and is heading toward three million by the end of this year. All this was happening whilst Prime Minister Gordon Brown and U.S. President Barack Obama held a news conference elsewhere in the British capital. Earlier, the crowd faced off against riot cops outside the Bank of England and some pelted police with eggs and fruit. At least 4,000 anarchists, anti-capitalists, environmentalists and others jammed into London's financial district. The police attacked the people with the 'kettle' technique, preventing anyone from leaving, forcing the crowd into an increasingly tighter space, that eventually left one man, Ian Tomlinson, dead. The pacifists/reformists had a Climate Camp in the city that was broken up by cops early on, leading to a general melee atmosphere which seemed to suit the purposes of the policing operation to apply violent pressure to the crowd in an enclosed space. The protests were called ahead of the G20 summit of world leaders,

which was billed as an event to take concrete steps to resolve the global financial crisis that has hit nations and peoples worldwide.

29 March, Brighton, UK - Direct action in solidarity with EDO 2. Communiqué : "In the night of 29 March 2009, the prison probation service building of Brighton was attacked with paintbombs and spraypaint signs "No War" & "EDO 2".

The HSBC bank next door was also smashed windows. These actions have been taken in solidarity with the 'EDO 2', Robert and Elijah, that are jailed in this period because they attacked the factory of arms EDO in Brighton (suppliers of the Israeli army). With these energies we wish to extend the fight against the objectives of the judicial and capitalist system. We can only attack one or two targets this time but the unique attacks they express always to us our rage against the total network of oppression. Thus these energies are taken also in the solidarity and the collective effort with those that fight the NATO summit in Strasbourg and those that take the streets in London against the G20 this week. Solidarity means attack - For a hot summer."

25 March, Edinburgh, Scotland - Sir Fred Goodwin, the former chief executive of Royal Bank of Scotland bank had his house windows smashed and Mercedes S600 saloon parked in the driveway vandalised. The action was claimed by anti-capitalists : "We are angry that rich people, like him, are paying themselves a huge amount of money, and living in luxury, while ordinary people are made unemployed, destitute and homeless."



Conversation on affinity groups, intermediate struggles and insurrection

(A recent text from some insurrectionists in Portugal)

This talk is born from a need, and from a wish that we have. A need to put in common and discuss, in an open way, a few ideas about the attack on this world and the attempt of its destruction. And a wish that these ideas flow amongst our comrades and potential accomplices, and that they're not separated from practice. A separation that, to anarchists, should never make any sense.

We desire to re-appropriate our lives, the power to live as we want, as free individuals, without authority, without control and without submission; and for that to happen we consider it essential to attack the institutions and structures that, daily, rob us our lives and prevent us from satisfying our needs, our desires, our dreams.

We believe the State, capitalism and this social order of exploitation and domination aren't going to disappear on their own, nor will they be gradually withered away by the building of alternative worlds. We believe that this world of authority will only disappear through human destructive action, and therefore, we want to focus on how to organize that attack and destruction. Our concern is to reach that destruction, not what we'll do afterwards.

What we're offering ourselves to discuss won't be any recipe to follow, nor anything pre-determined and rigid. They're methods of organization that can, and should, be in accordance to the situations we find ourselves in, to the attack we want to carry out, to the reality we wish to destroy and a reflection of the surrealities we desire to live.

To be clear from the beginning, the attack to which we refer to doesn't

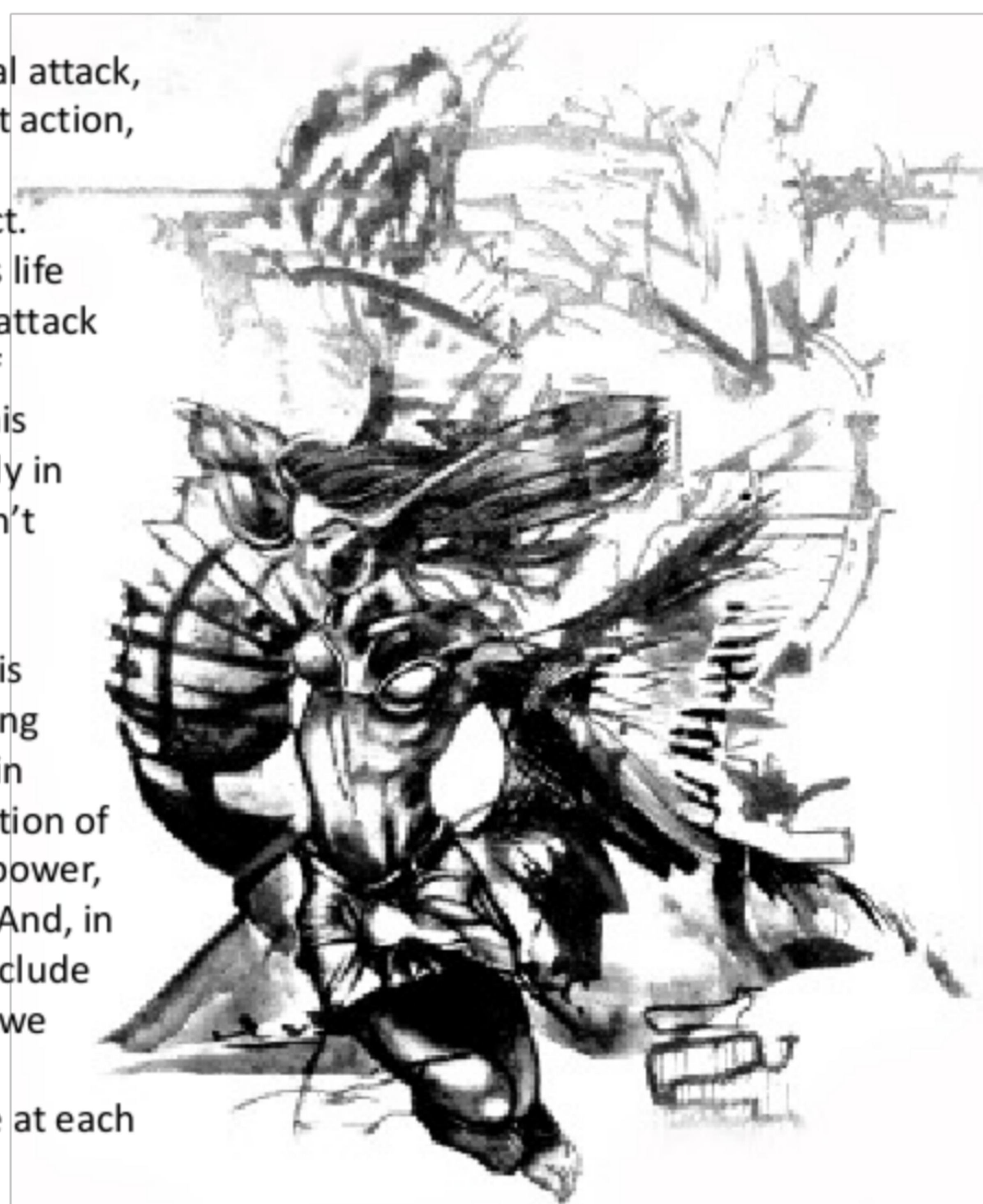
have only to do with the physical attack, that which many of us call direct action, but with the whole of our anarchist insurrectionary project. One central question is that this life project is oriented towards the attack on this world, the generation of insurrectional situations, and this perspective of attack is obviously in vain if that physical attack doesn't exist.

This perspective of attack is related to the attempt of breaking with the context of submission in which we live and with the creation of contexts of confrontation with power, with the aim of its destruction. And, in this perspective of attack, we include all the tools that, as anarchists, we have at our disposal and that autonomously we decide to use at each moment.

What we mean with insurrectional situations are situations in which exists a social spreading of the physical attacks on power, of violence and destruction of physical structures that constitute this world, and of the uncontrollability of those attacks. As anarchists, a question that remains in our hearts is how to potentiate those situations of social insubmission, how to open the potential of insurrection. We think this question has to do with two points: the ways of organization that we adopt in our struggles, and the kind of attacks we propose.

But let's move in an orderly way. We live in times that many call "post-industrial", in which production bases itself fundamentally in robotized and computerized processes, in which control finds itself spread all over the social terrain, in which reality changes itself at an ever encompassing rhythm, and information flows and is stored in measures beyond our understanding. Science and technology show themselves, more than ever, as allies and propulsive agents of capitalist and power relations.

In this way, the existent is composed and supported by physical institutions and structures reachable by everyone, because they're spread and present everywhere. It is important for us, revolutionary anarchists, to understand this simple question: the fact that power, that so often seems to us so immense and impossible of being targeted, is grounded in physical



structures and institutions, with innumerable realms and concrete expressions in our daily lives. It is crucial for us to be conscious of the possibility and the existence of the attack. The targets are everywhere. It doesn't take a big effort to find them; the challenge is in our imagination and in the necessary documentation to decide how and where.

The attack on these structures can and should be done through small and simple actions, actions that can be carried out by anyone, anywhere, making use, for that end, of the tools we're used to, which we know how to work with or can rapidly learn. Basically, it's a matter of a *détour* of the objects that exist in our daily lives and that, in their normal use, serve to reproduce and perpetuate this social order. It's this that State and Capital fears, the easy and simple reproduction of the attacks, their spreading through the social terrain, carried out with easy and simple tools to which we all have access.

We're aware that this approach can be criticized; first, small actions don't offer the great spectacular moments of other actions that so many revolutionaries admire, but that frequently end up falling into a specialization and an isolation of those who carry them out, preventing from the start their spreading and reproduction. We think that, if they have ever existed, today there are no more centers of power, because power is decentralized throughout the whole territory.

Simultaneously, since some time now, we recognize those that are presented as the centers of power as being mere symbols leading our attention astray from reality. As one comrade said, "it is possible to penetrate the monster with a pinprick", since the social effects of the apparently smallest and most insignificant action can go much beyond of the physical immediate results, becoming a point of reference.

On the other hand, we think that many comrades have a need for certainty: certainty of the obtained results, certainty that the efforts made will have the support of many people, certainty that nothing will escape their control. This need for certainty takes many comrades to seek to build and maintain, at any cost, formal organizations that, from their ideological purity and perfection, offer stability and safety. To others, that need for certainty, and also their own certainty that nothing will ever happen, leads them to give up trying, and we don't even know if we can call them comrades anymore. For the first ones, what can be done is limited to the work of propaganda and counter-information, and trying to add more members to their club, until the day that "the masses" decide to insurge themselves. For the second ones, it is a question of waiting for the State and capitalism to fall for themselves trying, until then, to live in alternative ways inside the niches of the system, being that the most recent economic crisis gives them a new excuse.

From our point of view, these two revolutionary perspectives (from the three we spoke of in the lines above) are born from a concept of valorization completely different from the one we think that, from an anarchist perspective, should exist: a valorization of spectacularity, of quantity and of results, characteristic of political approaches and of the social order we want to attack.

Spectacularity has to do with the fact of it being indifferent if what is being attacked is part of the structure of domination or is something merely symbolic, being that what becomes more important is the recognizing of the action and of whom carried it out by the others and, in particular, by the media.

The quantitative illusion exists when the strength of the struggle is

conceived from the quantity of those who adhere to it, concluding that the more the numeric strength, bigger the obtained results will be and, therefore, better is the struggle. In this case, the qualitative value of a real practice of struggle is absent, struggle as an attack against the structures and institutions of domination and as the re-appropriation of our lives.

The valorization of the obtained results has to do with the famous expression "by any means necessary". To us, this expression couldn't be more farther away from the way we wish to re-appropriate our lives and develop our struggles. In this valorization of results, what matters is if the end result is, apparently, where we wanted to arrive, being that the anarchist principle that the ends should already be in the means themselves completely ceases to exist, being that the means (any means) start serving the ends. This means that we, as individuals, and the methods and tools we choose to use, become dependent on the efficacy we expect to see expressed in the results. Victories and failures start to exist, as well as winners and losers, at the same time that the individuals, the efforts and the relations involved are forgotten.

What matters to us is the quality of the relations we desire to develop with our comrades and our accomplices, in the ongoing of our projects and attempts at the destruction of this world. Relations that are born from our struggles, that reflect what each individual involved desires and that keep the potential of insurrection open.

Anarchist comrades that are developing and experimenting their own individual projects frequently find each other. In this encounter it may happen a deepening of knowledge among the individuals involved, knowledge in particular of the analysis they make of reality and of how they want to attack it, as well as of their own desires. From this deepening of knowledge it may happen that they find out the affinities they have with each other, making possible the experimentation of a common project or, on the contrary, they may find out that they have no affinity, and each will follow his/her own path. In the case where there is an affinity, and if the comrades want, the result may be what we call an affinity group, i.e., a small group of comrades that organize themselves informally, on

the basis of a common projectuality that emerges from individual projectualities and from a will to potentiate our individual powers to attack.

From this we can see that the affinity among the comrades that constitute these groups exists only with mutual knowledge and constant discussion, in a context of struggle, and that it emerges from this struggle. The affinity group, as a means of informal organization, is born from existent struggles and projects, it is extended in time only as long as it makes sense, it exists as a need and a will, as the organization, in fact, of the action that different comrades carry out; on the contrary, the formal organization exists for itself and independently of the comrades that constitute it, perpetuating itself in space and time, with pre-defined programs, in a fixed way, and that from itself tries to, then, create a struggle. And, precisely because the activity of a formal organization depends on decisions taken from time to time, in periodical congresses, in an assembleary way, at moments and places different from the application of the decision, there is a tendency that this organization often finds itself behind the level of conflictuality of the struggle. As one other comrade has said, "the only task that has ever been shown to require formal organization is the development and maintenance of a formal organization."

The aim of affinity groups is, as we see it, the intervention in reality in order to destroy that reality, in order to make more probable the possibility of destruction than in the moment prior to that intervention. This kind of organization among comrades is adaptable to the different situations that keep emerging and intervenes in them always in an insurrectional direction, trying to take the conflictuality of the struggle always one step further, towards breaking points with the different faces of power. Its goal is to make the attack on power each time more probable, more spread, more uncontrollable. An "affinity group" without mutual knowledge has no affinity, and without knowledge affinity has no content, and without action has no reason to be.

These groups can intervene in reality in several ways, always in an insurrectional direction, as we've

already said. Their basic activity in the revolutionary anarchist movement can be related to the critical discussion of theory and analysis, to communication, to the proposal of methods of organization, to direct action and sabotage, to the intertwining with others' struggles with which we see common points, in solidarity, to the coordination with other affinity groups and anarchist individuals in an informal organization.

This basic activity of affinity groups teaches us how to act, through acting; it allows us to experiment, in an immediate way, the attack we desire and the relations we want to live; it can create contexts of social tension with an anti-authoritarian perspective. It is important to underline that these activities within the revolutionary anarchist movement aren't exclusive, and that they can combine in an attack to the reality we know.

One or more comrades or affinity groups can also focus themselves on a specific project of power, a project that the State or capital may be developing or implementing at that moment. In this way, the struggle can become more concrete, because the efforts of the comrades are focused on a specific project limited on space and time. It is important to underline that, as we see it, this temporary focus has in itself all the insurrectional characteristics of our anarchist project, always trying to push the struggle beyond its limits. This is not a question, at all, of modifying our discourse or our actions so that more people adhere to them; this is not a political, quantitative struggle, but a qualitative intervention, that has in view the attack on specific State or capital interests, always starting from our own perspective. We can call it intermediate struggle because it is on the way that we, following our projectuality, wish to develop. It is in the direction of the breaking point we want to reach, towards a possible insurrectional way out. It keeps our anarchist perspective, the same way that we can always develop activities in other situations simultaneously, although this focus obviously consumes time, effort and energy to the involved comrades.

In intermediate struggles in which there is the presence of non-anarchist exploited, the affinity groups and individual comrades may feel the need for informal organization, proposing the

creation of autonomous groups focused on that struggle. Some comrades already called them autonomous base nucleus, or self-managed leagues. In these groups there may be anarchist comrades and affinity groups, but in no way are they anarchist groups. They are groups of people, anarchists or not, that coordinate themselves – the persons and the groups – with one single goal, the aim proposed since the beginning of the struggle and that gave origin to that organization. Besides this characteristic, a crucial one for these groups don't become permanent organizations, of synthesis or recuperators of the struggle, other essential principles from an insurrectionary anarchist perspective are: permanent conflictuality with the structures of power and against class domination and its defenders; autonomy and self-organization of the struggle and of the persons in struggle – independence from parties, unions, other organizations and outside support, as well as the non-existence of delegation or representation; and of it being an organization not for the defense of class interests, but for the attack on interests of the class enemy, refusing negotiation, mediation and compromise.

The task of insurrectionary anarchists is, also in these situations, to be one, and only one, step ahead in relation to the level of conflict of the most active elements in the struggle, seeking to bring to the other exploited new ways of organization and proposals of attack, potentiating in this way a rupture with power and keeping the potential of insurrection open. Obviously, the other exploited don't have to accept our proposals, the same way that our paths will only cross each others when and as long as their methods, even if having claiming goals, are similar to ours, oriented towards attack.

As we've been saying, our aim is to propel action in an insurrectional logic, always trying to walk towards a mass insurrection. These are some of the points we'd like to debate and circulate.

It is important to underline that we're not interested, at all, in discussing or wondering about what may come "afterwards".

We have one last question that, from time to time, strikes us:

What shall we do in the course of an insurrectional situation?

As insurrectionary anarchists, and having as a basis the principles of permanent conflictuality, self-management of the struggle and attack, we can say that these are three characteristics we should seek to maintain in any situation, because permanent conflictuality doesn't end when the moment of an insurrection is reached, conflictuality shall continue beyond it, it is a permanent tension, a need for insurrection that never ceases; in what concerns the means of organization, we want to think about how, in a situation of insurrection, we can organize ourselves in a way to potentiate and deepen the conflictuality that should continue to exist; finally, the attack to any power external to each one of us, is and will always be our point of reference, and that to which we propose ourselves and where we see concretized, in the physical world, the criticisms, reflections and analysis that we do at each moment. Maybe, in an insurrection, our contribution should be, once more, that of going beyond: spreading and deepening destruction, choosing other targets, and experimenting means of organization that coordinate, informally, individuals and groups of individuals involved in that destruction.

We don't know if these doubts and uncertainties are due to the uncertainty of the situation itself, or to the lack of maturity or experience; what we do want is to understand and to keep thinking and attacking so that, in theory and in practice that go hand in hand, our insurrectionary project may continue developing itself.

This insurrectionary project we're talking about is a project of life and struggle, of effort, attempts and joy, oriented towards the creation of insurrectional situations that may be capable of putting an end to this order that imposes us a miserable existence. And, as one comrade once said, "it requires a method that reflects the world we desire and the reality of the world we seek to destroy".

Thank you for your attention!

FROM RIOT TO INSURRECTION

(Four excerpts)

Islands of lost men

Torn from the factories in a slow and perhaps irreversible process, yesterday's workers are being thrown into a highly competitive atmosphere. The aim is to increase productive capacity, the only consumable product according to the computerised logic of the centres of production. The atomised (and even more deadly) conflicts within capital itself will extinguish the alternative, revolutionary struggle, with the intention of exacerbating class differences and rendering them unbridgeable. The most important gains for the inhabitants of the productive "islands", their seemingly greater "freedom", the flexible working hours, the qualitative changes (always within the competitive logic of the market as directed by the order-giving centres) reinforce the belief that they have reached the promised land: the reign of happiness and well-being. Ever increased profits and ever more exacerbated "creativity".

These islands of death are surrounded by ideological and physical barriers, to force those who have no place on them back into a tempestuous sea where no one survives. So the problem revealing itself is precisely that of the *excluded*.

Speed & multiplicity

The reduction of time in data-transmission means the acceleration of programmed decision-making. If this time is reduced to zero (as happens in electronic "real time"), programmed decisions are not only accelerated but are also transformed. They become something different. By modifying projects, elements of productive investments are also modified, transferring themselves from traditional capital (mainly financial) to the capital of the future (mainly intellectual).

The management of the different is one of the fundamental elements of reality. By perfecting the relationship between politics and economy, putting an end to the contradictions produced by competition, by organising consensus and, more importantly, by programming all this in a perspective of real time, the power structure cuts off a large part of society: the part of the *excluded*.

The greatly increased speed of productive operations will more than anything else give rise to a cultural and linguistic modification. Here lies the greatest danger for the ghettoised.

End of reformism, end of the party

The party is based on the reformist hypothesis. This requires a community of language, if not of interest. That happened with parties and also with trade unions. Community of language translated itself into a fictitious class opposition that was characterised by a request for improvements on the one hand, and resistance to conceding them on the other. To ask for something requires a language 'in common' with whoever has what we are asking for.

Now the global repressive project is aimed at breaking up this community. Not with the walls of special prisons, ghettos, satellite cities or big industrial centres; but, on the contrary, by decentralising production, improving services, applying ecological principles to production, all with the most absolute segregation of the excluded. And this segregation will be obtained by progressively depriving them of the language that they possessed in common with the rest of society. There will be nothing left to ask.

From irrational riot to conscious insurrection

The mass movements that make such an impression on some of our comrades today because of their danger and - in their opinion - uselessness, are signs of the direction that the struggles of tomorrow will take. Even now many young people are no longer able to evaluate the situation in which they find themselves.

Deprived of that minimum of culture that school once provided, bombarded by messages containing aimless gratuitous violence, they are pushed in a thousand ways towards impetuous, irrational and spontaneous rebellion, and deprived of the 'political' objectives that past



generations believed

they could see with such clarity. The 'sites' and expressions of these collective explosions vary a great deal. The occasions also. In each case, however, they can be traced to an intolerance of the society of death managed by the Capital/State partnership. It is pointless to fear those manifestations because of the traditional ideas we have of revolutionary action within mass movements. It is not a question of being afraid but of passing to action right away before it is too late.

A great deal of material is now available on techniques of conscious insurrection - to which I myself have made a contribution - from which comrades may realise the superficiality and inconclusiveness of certain preconceived ideas that tend to confuse instead of clarify.

Briefly, we reaffirm that the insurrectionary method can only be applied by informal anarchist organisations. These must be capable of establishing, and participating in the functioning of, base structures (mass organisms) whose clear aim is to attack and destroy the objectives set by power, by applying the principles of self-management, permanent struggle and direct action

AMB 1985 Milan, Italy



A Fighter is Dead but Our Fire will Not Die Out



Early this morning (May 22 2009), our brother Mauricio Morales died. He carried an explosive which detonated in his back pack, he died on the spot. It is assumed that the disgusting Institution of the Prison Guards was the aim of his attack. He died as a fighter, without fear, without hesitation, confronting every form of power.

He decided to turn his hatred into action. He transformed his life into a constant fight against the existent. Publications, direct support to imprisoned comrades, spreading of anarchist and anti-authoritarian literature, spreading of ideas were part of the daggers he sharpened during his life. In this way he wanted to contribute in different ways to the destruction of this society based on the logic of power and exploitation. In these moments our hearts are filled with pain, but it is important to not lower morale, to not fall down in the lethargy that the loss of a comrade can engage. We cannot forget that he died with his eyes fixed on his aim. And this fact must shake us, must help us to open our eyes.

We are at war, the strikes will be many, but that's how it is for a fighter that doesn't stop, doesn't bow his head; that makes her life, among other things, into a constant surmounting of obstacles.

The harshness of death strikes us and is such a whirlpool that sometimes we can barely believe what is happening. Death or prison is not only a slogan, today for us, those words are tattooed with blood and fire. With the terrible departure of Mauri, police, magistrates and press rub their hands together and make their first moves. Two social centres, Cueto con Andes and La Idea were raided. The violence of these operations doesn't surprise us, the war has been unleashed without mercy, and we assume it as such.

The raided houses are in the same neighbourhood where we are. We saw the procession of repression arriving at our house. At the same time, comrades and those in solidarity approach the house and demonstrate in different parts of the neighbourhood, which is now militarised. We confronted them, we resisted and until now, the repressive forces didn't want to enter our house, in spite of the predictions. They hide their game and try to lower our guard.

Comrades, we are very clear and know what will happen. We know that the coming days and months will be difficult. But we also know that the pain and the sadness of the departure of our comrade may not paralyse us. Let us insistently remember that he died in struggle, that the offensive takes different forms, where one form is not more valuable than the other. Let us move so that the beautiful flame of his anarchist heart propagates the irreducible desire to annihilate this reality. His body is now captive in the hands of the cops and their mercenaries, but the energy of his life stays with us, with the comrades that have fought with him and fight in different ways against everything that wants to make us slaves.

We are touched by the sincere support from comrades in solidarity. We spit on those that make their lives into a static critique, hidden behind comfort and fear.

Strength, comrades and watch out. Sooner or later they will come for us, without a doubt. Therefore it is important that life breathes into the ruthless critique of the established order and that it spreads as *the black plague**.

The vindictive fire of our comrade gives us strength to make life into an endless struggle. For you Mauri, an enormous embrace and know that we will continue on the path of destruction of power. You are with us, we feel your smile and your strength here.

Waylaying from the roof, tracing the horizon...never beaten, never repentant. ...

Why did Mauri go? - What makes a young, intelligent, healthy, caring 27 year old, decide to run all risks and carry a bomb inside his rucksack in Chile?

Son of a working mother who struggled to give the best to her 2 sons, Mauricio Morales, a history degree student grew up in San Bernardo, a working class neighbourhood. His mother tells how he was curious, inquisitive, independent, respectful with his surroundings, cheerful and had a critical mind since childhood

As a child during the Pinochet era, he saw the army run armed patrols over his neighbourhood's streets, and heard the whispered stories of people disappeared,

jailed, tortured and shot to quieten down their ideas. With the innocence of a 8 year old, he went through the "political transition" era that brought the promise of bright happiness. He kept growing up and the number of questions grew

- *Why doesn't happiness come to those who live below?*
- *What does freedom mean?*
- *What are they calling democracy?*
- *Why are those who do the governing rich and those who do the work poor?*

He enjoyed walking in the streets, talking to people, playing with children, sharing his food, laughing at misfortune and he started to discover a taste for reading, for past history, which allowed him to understand life in the present. With much economic effort he managed to go to university, he worked as a rural teacher, he met with people to begin building dreams of better times, where justice didn't have a price tag. He loved people for their ideas and the beauty of their humanity. He travelled to Chile's south looking for more answers, for more questions, and he came across the history of displaced and oppressed indigenous peoples, came across their history of resistance against the powerful and he saw himself in the mirror, he recognised himself. Inside he was one of them.

He came back to the capital city to keep studying. He opened a library of libertarian thought, worked to open a collective space for free creativity. He often visited political prisoners, those kidnapped by the state for thinking differently. In solidarity with the struggles of resistance before any kind of imposition from power (arms trade, money, laws, mis-information) he called himself a free thinker, close to anarchist ideas, always critical of the status quo. He didn't drink alcohol due to his convictions.

Mauri asked himself:

- *How do you overthrow a "democratic" state which uses the force of weapons, money and mind control to govern?*

With courage and clarity.

- What alternative has a young libertarian person who lives in the heart of a system built with the violence of money, weapons and power?

None. Just to build her own alternatives, fight to make her dreams come true.

I. Be clear who the enemy is. The capitalist system and its executors.

II. Destroy everything capitalism represents and makes it possible.

III. Resist, support, create and build another possible world.

This is what Mauri, a young 27 year old, concluded when he decided to carry that bomb inside his rucksack with his course towards his targets: the enemy and to run all the risks as long as one day freedom can exist, not for himself, but for all the people like himself who have lived the lie of this capitalist, neoliberal so-called democracy. He left fighting for this freedom. He is not the first and he won't be the last.

He is not alone, he is not dead. He is not a martyr, he is a combatant.

We are here to carry on with this struggle.

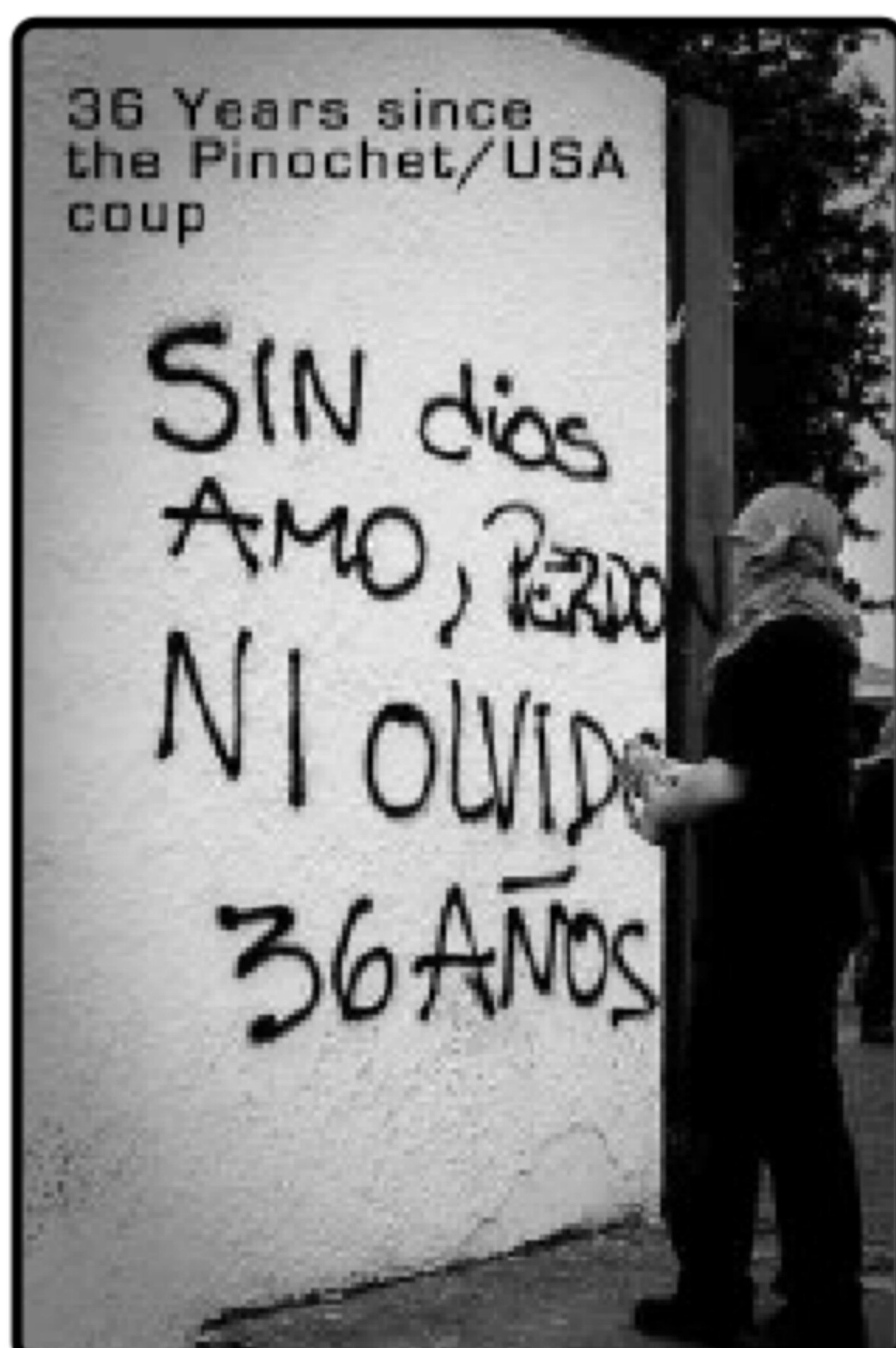
22 of May, add this new day of the young combatant to your calendar, and see you in the streets.

more information:

santiago.indymedia.org/
www.hommodolars.org/

greetings of solidarity

Corazon Libre y Digna Rabia



Un Saludo de Libertad para Mauricio Morales

Sunday 24th May 2009

"Night has already descended. Its not so cold, mainly because of the clothes we were wearing; they obscure our appearance, but this is not important. The wind pushes us forward. We are on time. Everything up until now has gone to plan. We are alone, alone like always and never. By shadowy and broken streets we approach the jailer's factory. We come closer. The next stop is near again. I run over the plan again in my mind.

To be here is not easy. Any discussion about the feeling of going beyond inert and immobilising discourse is in vain. To be here is not easy. It is the consequence of not accepting the world of slavery, the result of long secret conversations and time consuming planning. Its not as easy as some believe.

I am happy and I am nervous. A furious dream becomes a reality behind us : interrupting the well being of the corporate state's lackeys; to listen to the voice of men and women who, refuse to be slaves, who refuse this murdering order, who know it is impossible to kill the idea of freedom.

We arrive at our stop. We stop. The air is silent. One moment more. One instant. A wall, the step, my hands, the bicycle, my comrade, the stony street, the contaminated city, the prison order, the nightmare, the silence..

Then everything explodes".

Those who don't lower their fists, those who have freedom in their blood, they place no significance on and have no energy for an eternal theoretical discussion with the state and its dogs. They have created the most luminous histories: the struggles for freedom and a world without exploitation. All of the rest have been extinguished. Today, the State, the police, the economic and intellectual managers of this country make a gala of their ineptitude; attacking our houses, making crude declarations, repeating the images of the shameless political pursuit, democratic or authoritarian, it yields the same results.

They have rained down their arrogant fear on the body of a comrade, on his life in insurrection and on those of his comrades: The hunt is on again, the moment needs such absolute cohesion

and conviction, silence and voice!

It is again the hour of commitment voiced so many times before, it is the moment to give action to our convictions, clarity and exigency to our support!

We salute Mauricio, his work and coherence of rebellion that some represent and many criticise. We salute all of his close friends, those who understand his devotion and value it. To the rest, nothing!

Insurrectional Resistance, Direct Attack, Always!

Fuerzas Autónomas y Destructivas
León Czolgosz

Columnas Armadas y Desarmadas
Jean Marc Rouillan

Banda Antipatriota Severino Di Giovanni.

Mauri remains present: an explosive device deactivated outside the Chilean consulate (Greece)

22 July. The Greek police deactivated a homemade explosive device in the surroundings of the Chilean consulate in Thessaloniki. There was a phone warning forcing the police to evacuate the area and investigate.

The 'Conspiracy of Cells of Fire' is responsible, according to a communique, and the act was in memory of Mauricio Morales. Also, in May, two bombs against police stations under construction in May were claimed for Mauricio Morales.

Eurobank was also attacked with molotov cocktails in memory of Mauri.

Letter from Cristian Cancino Barraesco

Cristian is an anarchist who has been kidnapped by the Chilean State during widespread investigations and repression against the anarchist movement over the last 6 months.

There has been three serious waves of repression in Chile occurring from the 31st December 2008 (date when they evicted and destroyed simultaneously three occupied social centres in the capital, Santiago), then after the death of insurrectionalist anarchist comrade Mauricio Morales, and lastly, the eviction and destruction of the autonomous social centre and library 'Jonny Cariqueo' (24 June 09), during the hunt for comrade Diego Rios, who has gone into clandestinity. For anarchy and the destruction of all states...

Dear Friends,

This letter is principally to be grateful for the whole support that you've given me, in this so difficult situation for me. From here, from this cell, I continue denouncing the violation of the bourgeois press, of the police and the whole device of the State, with their investigations and pursuit in opposition to us, for the fact of occupying spaces, helping the

prisoners and fighting for our ideas of freedom.

As for me, in the Santiago 1 State Prison, I'm okay, I continue to wait for the facts which should be clarified, and this lie

finishes, here I've known the whole evil that the jails of the rich do to us, the poor- the mistreatments, blows and insults from the pigs.

There are prisoners with mental problems, that being in this place they end up spoiling more their mind. Here there are many persons imprisoned for being poor, and they have been accused of crimes that they have not committed, in some cases they are increasing the charges unjustly with lies, but this creates much more hatred towards this prison system that, suffice to say, undoubtedly, it's necessary to abolish it.

I say goodbye to all of you, hoping that this our struggle continues, that the fear, the police assemblies, investigations and lies don't paralyse us, on the contrary, they force us to continue forward with more force, opposing everything that could come against us.

A strong hug for whom supports and helps in every activity and manifestation for my freedom and for all the prisoners.

Down with the investigations!

Prisoners to the streets!

Cristian Cancino Barraesco

From the centre of extermination, Santiago 1, Modulo 35.

Attack against Police Station by Revolutionary Students

2.09.09. Stones, Molotovs, bombs and paint-bombs against police station and police special forces unit in Santiago. One comrade was wounded by gunfire and 2 were arrested. Pablo Carvajal and Jubilo Matias Castro are accused of attempted homicide and possession of molotov cocktails. They could face between 3 and 15 years in prison





Communique:

In several towns and areas we have seen the repressive organs of the State have already begun to act against the next September 11th. Already some people are beginning to corner, to raid houses in the popular sectors, to carry out mass identity checks, to make tracking possible of demonstrators, and so on. Moreover, the ideological machinery of capitalism focuses on the "trauma" of the military coup, repeated over and over, full of speeches and various government officers that tell us: "It will be never again repeated in Chile. We'll run things forever in Chile, so that never again a popular revolutionary power grows, so that there is never a successful fight against capitalism, so that never again the capitalists will resort to the military to maintain the privileges of the rich."

For us, the 11 is much more than the overthrow of Allende. On September 11, it symbolizes the destruction of a popular revolutionary movement, it means the end of the illusion that through the electoral reforms we can win a new society, from that day Pinochet began a systematic policy of State terrorism (torture, kidnapping



That's why we went to the streets to keep the memory alive, remembering the victims of both the dictatorship and the model implemented by this - which the manager is the orchestrator, and for us when we say "so that never again it will happen": that means that we are never disarmed, so that never again we give our trust to the reformists and the promises of the ruling class, so that never again we will allow them to annihilate our people, so that never again in Chile the people accept the domination and exploitation by the few.

That's why this September 11 we left from the Academy of Christian Humanism. Launched our demonstration, a detective from the Homicide Division proceeded to attack a comrade, so we repelled him with our attacks. Against this, the rest of the detectives came to his rescue using their weapons against us.

With shotguns, pistols, revolvers, submachine guns and shields, they tried to disperse us, but our revolutionary conviction and courage that gives us the knowledge that we are fighting for our people and in the path of all those who have fallen in the popular struggle, was stronger.

disappearances] against our people, and marked the beginning of a military dictatorship which imposed an economic model that has been perfected by the governments of the legal agreements and which today has plunged our people into misery.

Our weapons are to prevent the repressive forces to destroy our demonstration. In truth, we expected that there would be police special forces, however, also present was the PDI (Police Detective Investigation unit), part of the repressive apparatus of State. We do not doubt for a second to address them. The PDI has been characterized by its oppressive character, as we have seen in the Mapuche struggle, where alongside police and army have militarized the area and developed a policy to end the Mapuche insurgency, we've known also about their abuse and oppression of minors in Valparaíso and they are known as being corrupt, and many also know that the PDI is an essential part of the chain of drug trafficking, which has the youth of our



people mired in drugs. We do not believe in the white doves that show TV programs.

With stones, paint bombs and

Molotov cocktails, we face the bullets of the police units and force them to stay locked inside the barracks. This is a taste of what will happen this September 11th when the young fighters and the rest of the people who are routinely exploited and marginalized by this system, take to the streets to recover their



populations and demonstrate their anger against the inequalities generated by capitalism and those who defend them.

We call the people to go out this September 11, with the strength and determination of peers as brothers and sisters - Vergara, Aracely Romo, Daniel Menco, Jhony Cariqueo, Rodrigo Cisternas, Matias Catrileo, Jaime Mendoza Collio. Let others think about electoral politics, either for or against.

We know that the only alternative left to the people is fighting, fighting and more fighting.

Fallen comrades in the struggle are present! Now and Forever!

Don't light candles for the dead but barricades!



Revolutionary Students



A communique by a comrade on the run, Diego Rios, from some unknown part of the world.

On the 24th of June, the Jhonny Cariqueo Social Centro was ransacked by the 'Grupo de Operaciones Especiales (GOPE)', Special Forces of the Chilean State, as part of investigations into recent bombings against the government and capitalist institutions. They were searching for our comrade Diego Rios because they had found a bag with material for the manufacture of explosives in the house of his mother. The police didn't find Diego, and were met with dead silence by the comrades in the house at this time. It is now two weeks since Diego took the decision to go on the run, refusing to fall in the hands of the enemy, assuming the position of an antagonist in society. Our comrade, we send our support and brotherly hugs. Our comrade, every day you evade the police is a strike at power!

To all the comrades that are in a position of war because they want to reclaim their lives: As many now know, the police entered the home of my mother in the centre of Sanitago where they found two bags with diverse materials for building explosives. Since that moment I have

been searched for and pursued by the state and its repressive apparatus. I learned of this by telephone and then hours later learned that the police had gone to the Jhonny Cariqueo Social Centre and Libertarian Library (where I live) under the pretext of finding me and upon not finding me took all the texts,

publications and propaganda that they could find. (they must have heard that saying about propaganda being a weapon!).

So I decided to run.

I am not guilty of anything but neither am I innocent... I am simply their enemy.

I don't remember the day or a place when I decided that I could not live a tranquil, peaceful life. I decided to complicate my life to the point of no return... Since then I am a declared enemy of the social order, enemy of society, of all forms of authority and exploitation, be it bourgeois or proletarian. I understood that the fight for freedom is the war of every individual for the reclamation of their lives. It is the refusal to be part of the mass, where someone else thinks for you and tells you how to act. It is the refusal of ideologies, the refusal of numbers and roles charged with a conformism and passivity that assures the continuation of the system (even with all the revolutionary rhetoric).

In the most important moments of growth in my life and in concrete attacks (material and ideological) that I realised against capitalism, I was always surrounded by people who did not conceive of horizontal organisation, it did not just mean a vote, but it was the product of a shared confidence and desire to destroy everything that oppressed us. Within this relationship I understood that the most effective weapon is this qualitative change; to attempt every day to make the whole of our lives a propaganda of the deed; to discover in our everyday lives that in every destructive impulse we create something that

strengthens us. And it is this that today agitates my spirit and affirms my convictions, and consequently makes me proud and dignified.

In these days I can't forget to mention the words of a prisoner who said "the anarchists carry prison in their genetics" and perhaps, in some senses this is true. We all know that prison is a possible consequence for those that attack the state and capital; who are not mere revolutionary simulations continuing on with a comfortable and assured life; I'm talking of the ones who believe it is necessary to augment and multiply the attack, taking as much care as possible to not fall into the hands of the enemy. I will avoid prison as much as I can. It is because of this that I accept my mistakes and I make a self critique with the intention of nurturing my insurrectional praxis. Today, I see that the affinity group that decides on action and counts on using the autonomous infrastructure (in all its manifestations) must develop their plans with the utmost security and trust. I stumbled with this mistake, but I believe that anti-authoritarians must be like salmon, and learn after every fall, continuing firmly against the current.

I send my love to all my brothers and sisters who are so far away from me now, only you can understand this... And to my enemies that analyze this text, be it to locate me or to write an academic or ideological response, I feel from you a profound disgust for the life I chose and defend. Axel Osorio, Christian Cancino and so many others..., by way of these words I send you a warm greeting and have certainty that many outside do not waste their lives but fight daily for the destruction of what today oppresses them, but I believe not even the prison can stop the fight against power.

For the destruction of all jails and cages.

We will make war on Society

Diego Rios



Chile - Communique from Insurrectionist Internationalist Revolutionary Organisations to the World



11/06/08

On June 4 2008, following unanimous agreement between the organisations that signed this document, the second Informal International Meeting of Insurrectionist Revolutionary Anarchism, which was held in some place of the Chilean metropolitan area, has concluded.

This declaration is part of the final document elaborated to make public the debate and the conclusions expressed by the participants at this meeting. Therefore we publish clandestine words full of violence against the state and dreams strengthened by anarchist reconstruction of human society.

From this place we declare:

1. We recognize that a Social War is going on and manifests itself in the different dimensions of human strength and intellect at different levels of intensity. We did not invent this war nor did we wage it; it has been actually proclaimed for centuries by the bosses and the defenders of political systems that oppress the vast majority of people with coercion, fear and 'reason'.

2. We publicly recognize the enthusiasm and efforts of anonymous brothers and sisters of past and present generations, who have dedicated and still dedicate their life to libertarian struggle. Their ideas and actions take us all the way long. A warm greeting to all of you.

3. We declare ourselves libertarian and insurrectionist fighters. We do not serve any authoritarian leftist ideology nor do we fall into the trap of reading 'classics'. What they suffered is different in many aspects, though not in all, from what we are enduring now. Our idea is permanently defining itself, always free and ferocious.

4. We are claiming and making concrete the right to think and struggle for the construction of really free societies, led by supreme respect for nature and characterized by social and individual behaviour aimed at strengthening the dignity and common wealth of the men and women who live on the planet. We are claiming and cultivating the right to multiply solidarity and egalitarian practices in every aspect of the existent. We claim mutual support between

individuals and independent and free communities, the right to intervene directly against the catastrophe menacing the planet every single second, the right of human beings to think and act for a free world, the right to live without bosses, leaders, police or authority, in freedom and self-discipline.

5. We identify our direct enemies as those who govern and defend this system of slavery, which is based on the existence of pyramidal and authoritarian organisations, for example State structures, business companies, churches and also their false critics.

6. We claim the right to exercise collective and individual abilities towards the destruction of everything that is turning us all into slaves.

7. We affirm our engagement to carry on the libertarian struggle.

8. We claim all the actions carried out in different areas by every organisation present at this meeting.. We made explosions against police stations, banks, companies and churches. We have contributed to stirring up and radicalising wild strikes. We have hurled stones and molotovs against cops. Yes, we claim our full and conscious responsibility for these actions. If they want to consider us 'guilty' we are such. We declare ourselves guilty of sabotaging the functioning of this slave society that reduces people to starvation. We declare ourselves guilty of knowing this functioning in order to attack it. We declare ourselves guilty of illegal possession of autonomous thoughts of struggle for freedom. But we know that the 'guilt' we take on ourselves every day is the knowledge that the vast majority of people suffer and die under the action of the lords of the world, whereas the latter live in the opulence of a fantasy from which we are waking them up.

9. Clarification. The authorities of this country have said that we act against property and that we do not want to kill anyone. We answer that property is our actual target. Property is theft, therefore to destroy it conceptually and effectively is our duty. But we remind that property is created and defended by individuals armed with laws and soldiers. To eliminate these parasites is inevitable in the social war.

We have control of all the sectors in which we realize our direct actions. Before attacking public places we have always made telephone calls so that these places were evacuated. Police and the media tell a lie when they claim that we did not. The explosive attack against the Opus Dei University, carried out by the Insurrectionist Federation in the night of April 23, had been announced with telephone calls to the police station in Los Dominicos, the 133 police line and to the Cooperative radio 15 minutes before the explosion. As the comrades already declared, the reason for the attack was not to execute some fascist children of the bosses of this country. If such had been the case a different spot of the building would have been targeted, which would have represented only a grain of the violence that the fathers of these students and these students themselves inflict on us the exploited.

The same Federation claims the incendiary attack against the Church of Opus Dei on Lastarria road in Santiago. This attack occurred at 2.30 of Tuesday June 3. The police and the media did not make any mention of it. But the attacks will not stop.

10. We denounce the creation of a state secret structure that tries to criminalize the revolutionary organisations that dare react to institutional violence. This new 'office' concentrate the efforts of the State against the wide libertarian forces by gathering two departments of institutions headed by murderers and torturers (Arturo Herrera, chief investigator, and Jose Bernales, chief of the carabineros) born by the Pinochet dictatorship, and by the government repressive services, which since 1990 are headed by leftist politicians intoxicated with power. From the carabineros; Direccion de Inteligencia Policial (DIPOLCAR), Grupo de Operaciones Especiales (GOPE), Departamento de Investigacion de Organizaciones Criminales (OS-9); from investigative sectors: Brigada de Investigaciones Policiales Especiales (BIPE), Brigada de Inteligencia Policial (BIP), Brigada Contra el Crimen Organizado (BRICO); from the government: Agencia Nacional de Inteligencia (ANI), and the new prosecutors, especially those of the East Area. They meet in secret places in order to investigate details and

communications of all the people and in order to plan the repressive fury that reminds us of that suffered during the military dictatorship. They try to control everything. Their goal is the same of the old and hated landowner: that only the boss enjoys the land and that the inhabitants do not make trouble. Following these events we have formulated a few questions:

Why do they not employ all these people to investigate the deaths caused by police bullets or by this capitalist system? What about speculation carried out by traders, real-estate agencies, financial usurers, what about the daily aggression of Transantiago, what about the repressive and unworthy education, the existence of armed forces that have license to shoot on whatever pretext, the oppression against aboriginal people, the existence of an impoverished and exploited population? Are these crimes investigated? Are the names of the responsible made clear?

Answer: *they are not*. That is because these criminals and their wrongdoing are essential parts of the world they compel us to suffer.

11. We express our joy at the death of cop Jose Bernales, which occurred in Panama. He was nothing more than a despicable being, a torturer and murderer of the exploited and marginalised. The Socialist Chilean government mourned his death and they also dared call him 'general of the people'. But he will be remembered as General Murderer of the People, as stated by his long curriculum of torture and the recent assassinations of Rodrigo Cisternas, Matias Catrileo and Johnny Cariqueo. We dance on the body torn to pieces of the man who headed the 'Special Forces' and 'Intelligence Forces' of the police, who ordered the occupation of part of the Mapuche territory, who tried to silence any libertarian voice in the continent. But what happened? It seems that he precipitated from his helicopter while he was asleep, as wished by the many threats against he who used to suck the powerful' socks. As we celebrate his death we tell his successor, criminal Eduardo Gordon Valcarel, not to fall asleep because he can die at any moment like his predecessor, and not necessarily by a helicopter crash.

12. We invite the conscious youth to despise the institutions and any form of social consensus. You have to know that it is all a farce. Despise and fight against servile behaviour before capital, the State and its organised mafia, historic enemies

of social revolution as well as political parties (especially the communist one and the organisations that define themselves leftist) are. They only want to alternate in the exercise of power and administrate it (as in the case of the Chilean communist party). Act inside and outside this space in which we hit at the enemy. Do not listen to pure critics who block your energy and reflective abilities. The control exercised by this system has its base in the fear instilled inside you, a fear of your thoughts, desires and actions. Break it. Anarchy can be reality. What counts is that you are its starting point.

13. We are launching an appeal so that attacks against the centres of power and social control multiply, spread and strengthen. We stress the collective proposal to carry out actions in the areas where you live and where the enemy reproduces itself. The wealthy sectors of this society must be destroyed by fire and explosions, and only we, the ever persecuted, excluded, scorned and suspect can do that.

14. We are aware that every single word we are writing will be analysed by the police of various States, especially by their 'Intelligence' offices and by judges who waste their days trying to lock up even the air. We are not worried about that. Probably they will intensify their recourse to classic and technologically new mechanisms of social control. Further funds will be destined to pay the cowards and traitors who turn themselves into infamous informants, people who are not even worth the bullets that will execute them one day. Further shadowing, cameras, phone and internet tapping will occur. However, they are warned that we, revolutionary forces, managed to infiltrate their operations, so we will keep on sabotaging the investigations against us. We are already doing this.

15. Do you want to know the names of the members of the local organisations that sign this document? The names of the brothers and sisters who came to this meeting from other areas? As a collective answer we smile and say that it is impossible for them to identify us. They can watch the images on their cameras, examine the phone tapping on the entire population, the traffic of all emails, the register of customs at the borders, the fingerprints on every bomb that explodes under their nose, investigate everything they want, but our libertarian cause has neither names nor numbers to add to their controls on the population.

We are human beings who are breaking free from chains, bodies full of revolutionary energy that their eyes cannot see, blinded by the ghosts of the dead who weigh on their conscience. They can never stop or silence our idea.

We are everywhere you look. We are the gardener who watches your moves, the porter you ignore on your way to work, the shop assistant of the shop you visit, the window-cleaner who approaches your car when you stop at the traffic light, the teacher who educates your children, the person next to you while you queue at the bank, the football player of your team, the anonymous people who pierce your controlled borders, the human beings you look at with disgust and annoyance. Present and alert. We sow the idea that is eroding your brain and your police system. We carry a new world in our heart and bombs in our hands, which will destroy your universe of chains and exploitation.

16. Next meeting will follow soon. Our direct actions are due when the enemy least expects them...

Banda Antipatriota Severino di Giovanni

Columna Buenaventura Durruti

Columna Luigi Lucchenni

Columnas Armadas y Desarmadas Jean Marc Rouillan

Federacion Insurreccionalista

Federacion Insurreccionalista / Comando Ciudad de Panama - Brigada Barrio de Calidonia

Federacion Revuelta

Federacion Revuelta-Comando Antonio Ramon Ramon

Federacion Revuelta 14F - Brigada Gaetano Bresci

Fuerzas Autonomicas y Destructivas Leon Czolgosz

Grupos de Ataque Antiautoritario Miguel Arcangel Roscigna Tanmyo Gavilan

WHY A VANGUARD?

The Organisational Question

Nothing is possible without organisation. Human life would stop and everything would fall into chaos. Organisation is indispensable to man to such an extent that any improvement in the latter, even if carried out by tyrants, is to be considered something positive. The very idea of progress would never have come about had organisation not been essential to man. In this sense, if history is the development of anything it is the development of something organised.

The power structure is a fairly refined organisation aimed at attaining ends for the benefit of a minority. The majority are engaged in bringing about these ends. But we cannot deny that the interests of the minority also hold certain positive aspects for the majority. The latter would rebel or die otherwise and the former's aims would not be reached.

The power structure is full of expedients for obtaining the maximum whilst giving the minimum. It elaborates these expedients and puts them into effect, modifying them from time to time in relation to the struggle carried out by the majority, i.e. the exploited.

The latter, as a result of various—all dramatic—experiences of struggle, have developed organisations of their own to make the clash more effective. These have gradually entered the logic of exploitation and become an integral part of it, coinciding with power's discovery of the untenability of absolutism and the idiocy of fascist irrationalism.

This is how democratic power was born, an organisation that continues to exploit the majority to the benefit of the minority but does so using the majority's own organisations of defence.

Moreover, what has made this possible is the fact that the defence organisations of the majority have nearly always come into effect after becoming legalised. But organisational activity should not necessarily be seen as something that is built from the outside by specialists who make decisions according to their own aims. This interpretation contains two basic errors: what we could call the biological error, and the functionalist one. According to this way of thinking an organisation must structure itself more or less like an organism (have a head and limbs, therefore a hierarchy) and fulfil the essential requirements of efficiency and

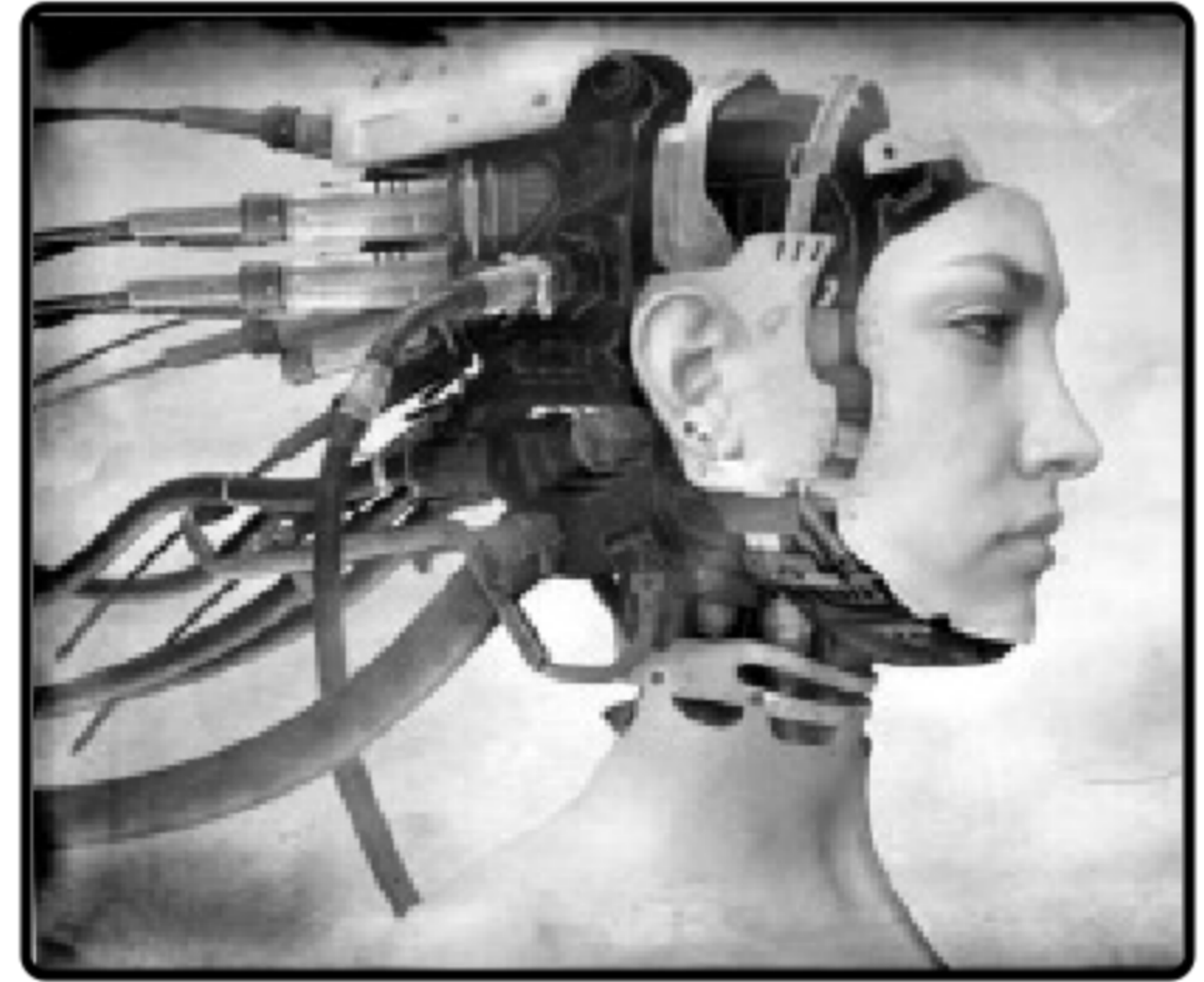
functionality. If the exploited majority cannot defend themselves because they are dispersed in single units (like the cells of organic tissue), we must put these cells together and build a body with a precious structure (i.e. trades unions and unions in general) suited to the aims in view, to oppose the bosses in the process of exploitation and to defend the majority.

The justification for this is the concept that, because the bosses' structure is monolithic, the defence structure should also be so. The biological and functionalist analogy also dominated in the field of political defence, as party structures increased in importance alongside the decline of absolutist States. The justification, the monolithicity of the State.

This is all quite pathetic. The great irony of history lies in the fact that it was power itself to decide the terms of the huge defence organisations. These terms were produced on an organic and functional basis, often as the involuntary consequence of certain modifications within the power structure itself. Clearly an organism of defence is a product of a particular historical period, and nearly always consolidates in a precise relationship with the power structure that conditions it and renders it possible.

An incredible number of comrades maintain that they are revolutionary yet insist on the validity of using the defence structures of the exploited. They see the latter as instruments of struggle, unaware of the intimate relationship of dependency that exists between them and the structures of power.

But history has contributed to clarifying this question. Each time the exploited have moved from defence to attack and a revolutionary mechanism has sprung into effect, other kinds of organisational structure have arisen. The problem of the great defence organisations of the exploited is not the fact that they exist—something that is natural and ineliminable— but precisely the defensive dimension that they have adopted. That is why they "copy" the organisations of the adversary and use the same logic.



On the other hand, organisations of attack do not reproduce the biological functionalism of the defensive ones. These organisational forms have no intention of becoming a great monolithic structure, so allow the process of breaking up to continue. They do not want to reproduce the model of the adversary by using the same logic. It is true that organisations of defence can also be mobilised to attack but this turns out to be a military-style clash that might look revolutionary but which can have no other outcome than the persistence of the old power or the birth of a new one, possibly more tyrannical than the first.

Organisations of attack, on the other hand, are born on the basis of a social logic that takes people's needs, the level of exploitation and the extent of radicalisation that the clash has reached into account.

These organisations do not suffer from functionalist illusions. They cannot be improved upon, they do not hope to "grow". Neither do they put themselves in the logic of a "dialogue" with power. They are for the destruction of all power from the moment they appear, so in their very logic they are already "complete" in themselves. They can of course perfect themselves from the point of view of tactics, the preparation of their individual components or aspects of the military clash. But as far as the organisational aspect is concerned there is nothing to be improved upon and vice versa. They are beyond the logic of power. They are "outlaws".

Not seeking quantitative growth they have no need for a "head" or "limbs". They orientate themselves towards the reality of exploitation, emerging in their organisational completeness at the moment in which they attack power. They do not have one function among others, but have the "definitive function" of destroying power.

It is not important to describe here what forms these organisations of attack have taken in the history of the exploited (councils, soviets, committees, etc.), or might take in the near future. Nor are we interested in discussing an important and immediately obvious characteristic of these organisations, autonomy.

On the contrary, we feel that it is necessary to reflect upon two things: a) that these organisations never lose sight of the individual (that is also an organisation); b) in the destructive moment they become a model for the construction of the future society.

Now we have acquired a new problem. The single individual is an organisation, or rather is the fundamental organisation. Here the confusion concerning an apparent contradiction between individualism and anarchist communism disappears. While the former sometimes adopts attitudes that are strangely absurd (the defence of small property, the will to power, a disdain for communist life, etc.), most of this is no more than isolated attitudes that have had little contact with the reality of the struggles of the exploited.

A typical case is that of the humanists who recognise themselves in anarchism but, hindered by their idealistic interpretation of the vicissitudes of man, end up losing the essential foundation of the exploiter/exploited relationship.

They bring the attributes of the old God down to earth and turn them into a new myth, quite similar to the old one that only served the designs of power.

This kind of individualism is clearly a distortion of the more rational doctrines of egoism. It denies the concept of organisation and tends to see man as continually realising himself within an animalistic dimension of the struggle for life. It sees the communist dimension as the negation of human development, the sacrifice of the individual to the good society. It fights for the liberation of the individual outside a communitarian perspective, avoiding the fundamental

premise that the slavery of one single individual in the world is also my own.

On the contrary, when individualism is seen correctly it starts from the concept that, although simple and basic from the point of view of social dynamics, the individual is already a complex organisation.

This organisation can establish precise relationships with other organisation-individuals and is capable of changing or regulating them.

It can even realise itself in the absolute sacrifice, the conscious negation of itself—death—when this seems necessary in order to overturn the exploiter-exploited relationship that renders the organisation-individual incomplete and unhappy.

Supreme egoism, i.e. autonomy, is the organisational perfectionment of the individual, a precise relationship that does not infringe upon other organisation-individuals.

A proper exposition of this problem is extremely important for anarchism. It leads to a clearer vision of the struggle against exploitation, even when this comes about in situations that are confusing or in not quite orthodox organisational forms. When it comes to defence it should be said that anarchist structures often condemn any form of struggle that is produced independently of themselves, considering them to be individualist in the negative sense of the word and branding them "objectively provocative".

For individualism, the essential point is that the individual is an autonomous organisation that usually reacts against what has been established by power, often by working out its own precepts, clarifying itself and taking the initiative. At that moment a precise moral event sets in motion: the individual, no longer an unconscious instrument in the hands of power, acquires an autonomous perspective that is of an essentially organisational character.

Objective conditions push the great mass of exploited to look for these organisational models, which are impeded by the power of the adversary. If the heavy power structure starts to show signs of weakness at some point, needs and problems must be faced differently. Usually, in building forms of attack, the mass also build forms to solve the problems of survival.

The latter are very significant because they are based on communist relations.

INSURRECTIONALIST ANARCHISM



Informal organisation

(An excerpt from the recently translated and published book 'Insurrectionalist Anarchism' by Alfredo M. Bonanno, printed by Elephant Editions, 2009. In this text Alfredo attempts, in conflict with his better judgement, to set out the fundamental elements of insurrectionalist anarchism anatomically.)

First let us distinguish the informal anarchist organisation from the anarchist organisation of synthesis. Considerable clarification will emerge from this distinction.

What is an anarchist organisation of synthesis? It is an organisation based on groups or individuals that are more or less in constant relation with each other, that culminates in periodical congresses. During these open meetings basic theoretical analyses are discussed, a program is prepared and tasks are shared out covering a whole range of interventions in the social field. The organisation thus sets itself up as a point of reference, like an entity that is capable of synthesizing the struggles that are going on in reality of the class clash. The various commissions of this organisational model intervene in different struggles (as single comrades or groups) and, by intervening, give their contribution in first person without however losing sight of the theoretical and practical orientation of the organisation as a whole, as decided at the most recent congress.

When this kind of organisation develops itself fully (as happened in Spain in '36) it begins to dangerously resemble a party. Synthesis becomes control. Of course, in moments of slack, this involution is less



The other aspect of the organisational moment we have defined "attack" is its preparation as the destructive instrument to act upon the reality of exploitation, and as a model to build from once this relationship is abolished.

visible and might even seem an insult, but at other times it turns out to be more evident.

In substance, in the organisation of synthesis (always specific and anarchist), a nucleus of specialists works out proposals at both the theoretical and ideological level, adapting them as far as possible to the program that is roughly decided upon at the periodic congresses. The shift away from this program can also be considerable (after all, anarchists would never admit to too slavish an adherence to anything), but when this occurs care is taken to return within the shortest possible time to the line previously decided upon.

This organisation's project is therefore that of being present in various situations: antimilitarism, nuclear power, unions, prisons, ecology, interventions in living areas, unemployment, schools, etc. This presence is either by direct intervention or through participation in interventions managed by other comrades or organisations (anarchist or not).

It becomes clear that participation aimed at bringing the struggle to within the project of synthesis cannot be autonomous. It cannot really adapt to the conditions of the struggle or collaborate effectively in a clear plan with the other revolutionary forces. Everything must either go through the ideological filter of synthesis or comply with the conditions approved earlier during the congress.

This situation, which is not always as rigid as it might seem here, carries the ineliminable tendency of organisations of synthesis to drag struggles to the level of the base, proposing caution and using contrivances aimed at redimensioning any flight forward, any objective that is too open or means that might be dangerous.

For example, if a group belonging to this kind of organisation (of synthesis, but always anarchist and specific) were to adhere to a structure that is struggling, let us say, against repression, it would be forced to consider the actions proposed by this structure in the light of the analyses that had roughly been approved at the congress. The structure would either have to accept these analyses, or the group belonging to the organisation of synthesis

would stop its collaboration (if it is in a minority) or impose the expulsion (in fact, even if not with a precise motion) of those proposing different methods of struggle.

Some people might not like it, but that is exactly how things work.

One might ask oneself why on earth the proposal of the group belonging to the organisation of synthesis must by definition always be more backward, i.e. in the rearguard, or more cautious than others concerning possible actions of attack against the structures of repression and social consensus.

Why is that? The answer is simple. The specific anarchist organisation of synthesis, which, as we have seen, culminates in periodic congresses has growth in numbers as its basic aim. It needs an operative force that must grow. Not to infinity exactly, but almost. In the case of the contrary it would not have the capacity to intervene in the various struggles, nor even be able to carry out its own principle task: proceeding to synthesis in one single point of reference.

Now, an organisation that has growth in members as its main aim must use instruments that guarantee proselytism and pluralism. It cannot take a clear position concerning any specific problem, but must always find a middle way, a political road that upsets the mallest number and turns out to be acceptable to most.

The correct position concerning some problems, particularly repression and prisons, is often the most dangerous, and no group can put the organisation they belong to at risk without first agreeing with the other member groups. But that can only happen in congress, or at least at an extraordinary meeting, and we all know that on such occasions it is always the most moderate opinion that prevails, certainly not the most advanced.

So, ineluctably, the presence of the organisation of synthesis in actual struggles, struggles that reach the

essence of the class struggle, turns into a brake and control (often involuntarily, but it is still a question of control). The informal organisation does not present such problems. Affinity groups and comrades that see themselves in an informal kind of projectuality come together in action, certainly not by adhering to a program that has been fixed at a congress. They realise the project themselves, in their analyses and



actions. It can occasionally have a point of reference in a paper or a series of meetings, but only in order to facilitate things, whereas it has nothing to do with congresses and such like. The comrades who recognise themselves in an informal organisation are automatically a part of it. They keep in contact with the other comrades through a paper or by other means, but, more important, they do so by participating in the various actions, demonstrations, encounters, etc., that take place from time to time. The main verification and analysis therefore comes about during moments of struggle. To begin with these might simply be moments of theoretical verification, turning into something more later on.

In an informal organisation there is no question of synthesis. There is no desire to be present in all the different situations and even less to formulate a project that takes the struggles into the depths of a programme that has been approved in advance.

The only constant points of reference are insurrectional methods: in other words self-organisation of struggles, permanent conflictuality and attack.





Adios Prison

The most important goal prisoners should pursue is to leave prison as soon as they can. If they don't succeed in any other way the only possible alternative is to escape. The prisoners of the FIES regime, the damned of Spanish prisons, are among those who face the worst conditions. Far from being discouraged, these prisoners have become aware of the prison world. Long hours of total isolation have given them the possibility to reflect on the injustice of a system that destroys the weakest. Some of them have also defied the prison hell by writing and painting.

Juan Jose Garfia was born in Valladolid in 1966 from a family of leftist workers. During the last years of Franco's regime young Juan Jose experienced an atmosphere of antifascist conspiracy. His father was a member of the PTE (Spanish Workers Party) and Juan was in the Young Red Guard. At the age of eighteen he was arrested in Leon for stealing three kilos of explosive material and a number of detonators from the mine he was employed at in Leon. He spent three years in prison and got out, to quote his own words, 'poisoned enough'. As soon as he was freed he decided to start a hotel business and tried to get the money by carrying out a robbery. But things went wrong, the police intervened and a gunfight followed. A municipal policeman, a Guardia Civil (Military Police) and a businessman died in the incident whereas Garfia was captured. Back in prison, he started studying and took part in a number of revolts. His first successful escape attempt occurred in 1989 but lasted very shortly. His second escape took place in 1991, and ended a few months later when he was arrested by the GEOS (police special unit) after carrying out robberies, kidnapping a colonel of the Guardia Civil and shooting at another member of the Guardia. He is now serving a sentence of 213 years in Mansilla de las Mulas. He loves studying, writing short stories and painting. This is a chapter from his first book, "Adios Prison: A tale of very spectacular escapes", now translated into English for the very first time and available from Elephant Editions. It is a collection of escape stories narrated by several prisoners, in these brutal tales, Juan Jose Garfia offers a new vision of utopia and presents a vivid description of what prison is like from the inside. This is also a handbook of escape. The following story was recounted to Juan for his book by the legendary anarchist rebel **Xose Tarrio**, author of "Huy. Hombre, Huy", an incredible account of his life in the notorious 'FIES' isolation units which humiliated the Spanish State when it was released in 1996. Xose Tarrio died in prison, April 2005.

Presos a la Calle...

A cruise from Tenerife

- We are not going to tell the story together – said number four. – Xose, you tell the story, all right? If you forget something I'll remind you. –

- Okay, I'll tell the story – number six started – But don't interrupt me. -

- Bet you now exhibit your typical theatrical skills – number six joked.

- It doesn't matter does it? Well, all started when we were in the Tenerife II prison. It was 23rd August 1991. After lunchtime, around 3pm, a few jailers came to my cell, handcuffed me and took me out.



It was clear that I was being moved to another prison. I put my clothes in some rucksacks at random, as I was still handcuffed. Then I had a cigarette, sweating as hell because of the heavy heat.

A jailer came and said: 'Listen Tarrio, the orders are that you can take two bags only and 1,000 pesetas'.

I asked who had ordered that. 'That doesn't matter, but you are warned that the Guardia Civil will take only two bags for each prisoner, and the director said that you are allowed 1,000 pesetas each', answered the jailer clearly annoyed.

'Okay', I replied, 'it's all right for the two bags but as for the money I'm taking it with me because I'll need to buy food and cigarettes'.

The guy didn't know what to say and went away tapping his heels on the floor in rather a feminine way.

Soon afterwards the Guardia Civil arrived. The senior was quite a frightening guy, who shouted loudly maybe to worry me. I was not sure but if this was his aim he was to be disappointed. Two other prisoners came over, had their fingerprints taken, were handcuffed and taken to the van. Then it was Juan's turn and mine. The senior guard approached us with an arrogant air. The *picolet* (screw) cleared off all my doubts: indeed he wanted to frighten us. He was one metre and eighty tall and thought he was Romain [a famous rugby player]. Finally we were all in the van, four prisoners and three *picos*. One was the monster, the senior, another was a young guy about my age, 23 years old, and he looked like a little luxury dog, even if he didn't seem to like the way his colleague treated the prisoners. The third was the driver, the eldest of the three.

As we drove out of the perimeter of the prison, the other two prisoners I didn't know were sitting by my side whereas Juanito was sitting opposite and reading a letter. When we arrived at the harbour I could see the huge boat through the bars of the window: it was a J. J. Sister. The access for vehicles was a bridge linking the road to the garage of the boat. Vehicles got in one by one in single file. The area was watched by five or six *picoletos* armed with rifle. I suppose they were there to direct the traffic and, at the same time, to avoid possible escapes. As we arrived at the harbour in Cadice there were the same number of *picoletos* waiting for us. This was the situation with the outward journey and I assumed that it would be the same during the return one.

As the van entered the boat we got off two by two, first our companions and then Juanito and me. We went down a narrow staircase and left our rucksacks at the end of the path. We were placed in the same cell cabin of the other two. We noticed that another cell cabin was occupied by two prisoners coming from Puerto de Santa Maria and directed to Salto del Negro prison in the Grand Canary. Two of us were to occupy that cell once these two prisoners had arrived at Las Palmas.

Our two companions in the cell were foreigners and were been taken to Carabanchel. The one, a French, had to be extradited and

the other, a Colombian, had to serve a sentence in his country for drug trafficking.

Juan started chatting with the two prisoners who were going to Las Palmas through a crack between the two cells. Meantime I observed the cell cabin and found out that one of the seats had an iron bar between its legs.

Later, as we were heading to Las Palmas the cops removed our handcuffs. We were on open sea and only two guards escorted us: the young guy and the monster.

The cell door had a hole similar to a mailbox, even though wider and bigger, through which the food trays were let in. It was closed with a lock from the outside. It was through this hole that they removed the handcuffs from us. The *picos* told us that later we would go out to fetch our bath kit and warned that the cells would be locked for the entire journey after we passed Las Palmas. It was a strict rule imposed by the captain of the boat. While my companions talked to one another I started cutting the bar of the seat with a hacksaw, which I had managed to hide in a shoe during the search before leaving. The foreigners looked very worried but didn't say anything. Juan, who understood well what I was trying to do, checked the opposite cabin of the Guardia Civil through the bull's eye on the door. We took turns in full complicity in order to complete the job. While one of us was sawing the other watched the Guardia Civil's cabin. We worked until we managed to cut two of the three bars. Then we had only to hope that the guards wouldn't notice anything when they would come to collect the seats. The bars we cut were three flat plates, 35 centimetres long and three centimetres wide. The job took one hour. It was risky but we didn't have alternatives. At a certain point Juan got nervous. He called me at the toilet and said that he didn't trust the two prisoners who were with us. He feared that they could denounce us at any time. Mistrust among prisoners is a shitty thing, but it's there because of the many cowards who sow discord by denouncing their fellow prisoners in order to gain some reward. The prison system also foments this attitude in order to achieve what it couldn't achieve otherwise. This is sad but it's the reality of the prison, as you know. Well, I come back to the point...

- Yes, come back to the point – said number six – then you'll be awarded the title of philosopher of the prison... see how you go on and on...

- You see? He talks like a telegram – said number four – 'I come, I take, I saw'... doesn't he? -

- Everyone tells his story as he likes most. I do this way – number ten pointed out. – It is as if I am living those moments again and so I tell them step-by-step. Now I carry on and don't interrupt me as I don't interrupt others. Well I was saying that there was an

atmosphere of mistrust in the cabin but I was confident that everything would be all right. In fact we arrived at Las Palmas and a group of local *picoletos* came to pick the prisoners next door, who wished us a good journey and good luck. After a while we left the harbour heading to Cadice. We were on open sea again and the two guards came to move us in the empty cell, after handcuffing us through the hole of the cell. As they opened the door I tried to be together with Juan but the monster didn't agree. 'You stay with this one, it's me who gives orders here', he said.

We couldn't do anything about that. I was put with the South American and Juan with the French. We were took apart by adversity, it's the case to say.

The two cell cabins were identical, except that in the second one, where I was staying now, there were little ladders made of thin iron. The toilet of this cabin was identical to the other one, both had a bull's eye on the door made of hard thick plastic. Both overlooked the corridor and you could see the one from the other. Between the cell doors and the cabin of the Guardia Civil there was an empty room. Through the bull's eye we verified that the cell doors were locked with a thick iron bar, which covered the width of the door and blocked the door with two little locks placed on each side. I think it was the same method used in medieval times. So the bar was secured with two locks. How good I am at explaining, eh? In each cell there were two berths, a toilet and a fan on the ceiling covered by a grating. This little space of two metres per three was my universe for two long days. The cell cabin was so small that when one of us was standing up the other had to lay down.

The *picoletos* took the seats in Juan's cell and I realized that they didn't notice they had been cut. I was euphoric. As they went away Juan passed me one of the plates we had cut, through the hole between the cells, and I hid it under the mattress. Later the *picoletos* came back to take us to the luggage room where we would pick what we needed for the journey. When it was my turn, the two guards stood opposite me to check what I did. I was handcuffed. The monster addressed me: 'Hey you, I want to have a tranquil journey, do you understand?'. I looked at him from tip to toe with contempt. I was convinced more than ever that he was a braggart. That was it: a braggart who was one metre and eighty-five tall, weighted 100 kilos and had me in his power. The most intelligent thing to do was not to answer his provocation. He realized that and tried it again.

'Don't look at me like that. I have met many like you and even worse'. As I was supposed to be a dangerous prisoner, the monster was boasting in front of his young colleague, to show him off how macho he was. I gath-

ered my things and went back to my cell. 'Stay calm Xose' I said to myself. But in the cell I couldn't stop thinking of the pig and told Juan about my encounter with the arrogant *picoleta*.

Around 8pm they opened the hole to give us the food trays. We ate in silence. I hardly spoke to the boy who was in the cell with me, but while eating I observed him and I must say that he didn't inspire trust. After dinner the guards came back to collect the trays. I watched them through the bull's eye and noticed that a gun stuck out from the belt of my hated guardian behind his back. I said to Juan: 'That's mine'. He saw the gun too and we quickly agreed that we would take one each. I talked with Juan for a couple of hours and told him that I wanted to kill the bully guard, but he finally convinced me that it was not convenient.

When bedtime came I said to the South American to watch out if someone came over. I pulled the bar from the mattress and the hacksaw from its hiding-place and I started moulding a point at one edge of the bar. After watching the guard's gun I just wanted to make a good knife. In a couple of hours I had fabricated a wonderful rudimental weapon, whose efficiency was guaranteed by its pointed edge. I hid the knife and the hacksaw and I got ready to sleep. The following day would be another day and we would see what was to happen. Juan and I were ready to face everything even if we didn't know exactly what.

In the morning the South American waked me up and gave me the tray of breakfast. He was so kind to collect it for me too. After breakfast, on Juan's suggestion, I started making a hole in the door so that the bar blocking it could be moved where the lock stood. The idea was to make the lock loose and eventually open it. The idea was very good but the lock was quite thick and we didn't have much time. We were close to the engine room whose noise covered that of our hacksaw. I think the South American was shitting himself as he realized why I had fabricated a knife and what we were about to do. By looking at his face I could guess he was not having a good time. On his part, Juan would make a hole in the ceiling wide enough to let him pass into the corridor. I felt on cloud nine and smiled at the upset face of the Colombian. I kept on working and only stopped around 1pm, as it was lunchtime and soon they would bring the food. Meantime Juan had made a hole, which was too small but which confirmed our idea: the ceiling was empty.

I called the young *picoleta* and said: 'Listen, we run out of cigarettes. Could you please buy us some packets?'. He accepted: 'Okay, give me the money. Do you want anything to drink? But you know you can't have alcohol'.

I gave him the money and he brought us four cans of coca-cola, the food and the cigarettes, which I shared with my companion. After lunch the *picoletos* took the trays away and went into their cabin.

I had a cigarette while assessing what I had been doing in three hours. I realized it was impossible to finish the job in time and Juan let me know that he couldn't do the ceiling in time either. We didn't have tools apart from a small old hacksaw. I passed him my knife and he gave me another plate so that I could make a point on it. I asked the Colombian to watch out. Juan did the same with the French, who seemed much more collaborative than my companion. -

- Yes, he was a good guy – added number four.

- That's true. As for the Colombian he helped me only because he was frightened – number ten continued. – So I made the point at the edge of the plate and hid it under the mattress. Juan and I went on working with determination until 8pm and by then we both had blisters on our hands. We had managed to complete half the job, so it was clear we wouldn't finish it off in time.

When they brought us the dinner I had pain in my hands and arms. I could hardly hold the spoon especially as I had blown up my blisters and I was in such a pain. I wished we had a good hacksaw! I had spent the entire afternoon cutting iron for nothing. And now I couldn't keep on because my hands were aching so much.

After the guards took the trays away I started talking to Juan. We agreed that we could get out only when they opened the door. It was not easy but none of us wanted to let it go without achieving some results. We discussed about pointing our knives at their throat when they opened the door. The handcuffs were not a problem as we could open them with a hook. The real problem was that the Guardia Civil would stand at the harbour waiting for us prisoners. Going out like that would be spectacular, let alone impossible. If we forced our way arms in hand we would be killed almost certainly. As for getting out of the harbour it would be hard with the Guardia Civil and the Policia Nacional on our heels. To be short, we didn't come to any conclusion. So I laid down smoking a cigarette and trying to relax.

All our efforts led to nothing. And in the end that *picoletos* motherfucker would deposit me in the next prison as if I was a parcel. This made me very angry and I spent the night awake, thinking of imaginary revenges and suffering from my impotence. It was 25th August, our last day on the boat. We would reach Cadice soon, where a cold dungeon was being prepared for us in the harbour of Santa Maria.

The following day Juan had temperature, probably flu. The pig of the escort denied him the medicine he had in his luggage. He thought it was a drug and asked the doctor to examine it. As for the Colombian he looked very happy because he understood that our escape plan had failed.

However, as soon as the guard left us alone, I took my knife and started cutting the ceiling. I uncovered square intertwined rafters but the problem was still there: the hacksaw was too small to cut them quickly and in the right way. After hiding the cut pieces in the toilet I spoke to Juan. Meantime they brought the lunch and the medicine for Juan. While eating I hoped some brilliant idea would come to my mind. Juan said he wanted to try to burn the plastic of the bull's eye by using a lighter. This gave me the idea I was looking for. The *picoletos* took the trays away and I noticed that they were more relaxed because we were approaching the harbour. I exposed my plan to Juan: we had to warm the knife up and use it to make a little hole in the bull's eye of the toilet. Then we would pass a wire through the hole and try to open the bolt by hooking it with the edge of the wire. We also needed a board, so I cut a piece of the ladder that was in the berth. Then I cut our two knives into four pieces and put three of them into the piece of ladder, which was empty, in order to make it heavier. I passed the fourth piece to Juan.

The plan seemed to succeed better than we imagined. Juan took a long wire from under his mattress and showed it to me with a very naughty expression. Then he started warming the knife up and making a hole in the bull's eye. The Colombian grew pale and worried about the frenetic activity surrounding him: pieces of iron were being cut everywhere. The French, who was more realistic, checked the cabin of the Guardia Civil and assured us all was quiet, maybe there was nobody inside there.

I passed the board to Juan and kicked the door. In fact, nobody was in the cabin of the Guardia Civil; they must have been on the deck. That was our chance and we had to act. Finally Juan cut a hole in the bull's eye and I was confident he would manage to open the bolt even if it was no easy job. I observed the wire sliding out of the hole. The closer it got to the bolt the more my excitement and happiness grew. Finally the wire reached the bolt and made it move. It hooked it and then unhooked it, then hooked it again and again unhooked it... until it made it! Juan and I went to the door. He put his hand into the crack and opened my little window, then he placed the board in the lock of his door and, by grabbing each of us an edge of the board, we forced the big lock. We stopped one moment. I watched through the bull's eye of the toilet and verified that the lock was folded. It would

break at any moment. The opposite door might open at any moment too and the *picoletos* come in. We were sweating as hell and our excitement grew as we went on.

Our position was quite uncomfortable but we tried to force the board as much as we could. After a number of attempts, the lock broke down. Juan removed it, then he kicked the door, went out of the cell and came to break the lock at my door. I got out and we both reached the cabin of the Guardia Civil to make sure nobody was inside. We placed ourselves in a strategic position and, crouching down, we waited for the guards to come back. I was armed with the board and Juan had the knife. While waiting we decided a tactic of attack. Meantime our Colombian friend grew from pale to grey and decided to close his door and that of the French.

Juan made a mess in the cabin looking for weapons that, unfortunately, were not to be found. We had to accept the idea that the guards were armed and just be ready to assault them as soon as they arrived. The door was half opened. We knew that the *picos* would be there as soon as the door opened completely. That happened in a short while. We both hurled ourselves on the guard coming him. He screamed in terror, just like in a horror movie, and then he tried desperately to free himself. But we were quicker: we flung him to the floor and pointed the knife at his throat. As he was immobilised, I searched him but he was unarmed. We handcuffed him and tied him to the chair. He couldn't move. We took the money off his wallet and then put the latter back where it was. Juan questioned him about the weapons and he said that they were in a cabin upstairs.

I went to the other prisoners and proposed them to escape with us. The French said he had little time left to serve and the Colombian said the same. I gave them some cigarettes and a lighter and went back to our war prisoner, the younger guard. It was around six pm. We also found our dossiers (which travel along with the prisoners on transfer) and read all the bullshit they had written about us. As we were there, we destroyed all the photographs in the dossiers. We laid in wait, ready to immobilise the other *picoletos* as soon as he came. I couldn't wait to face that motherfucker but the time ticked away and he didn't turn out. By then it was nearly 8pm and I had smoked an entire packet of cigarettes in the space of two hours. In another couple of hours we would be in Cadice.

As the other guard didn't come we suspected that they had guessed something and were waiting to arrive at the harbour before acting. We were considering all this when the door opened, the motherfucker came in and we hurled ourselves on him like wolves on the prey. I grabbed his hands to prevent him using the gun and Joan

grabbed his throat. We handcuffed him and placed him in my cell after moving the Colombian with the French. I would have liked to kill the guard, but now he was a poor coward who had lost all his arrogance. Nevertheless he still had a bit of courage to address us: 'I've got a proposal: if you untie me I put you back to your cells with no other consequences'. It was Juan who answered sharply: 'Shut up bastard, or we do you'.

Then we took the young guard to the cell along with his colleague, by now a defeated hero. Now they were our prisoners and we understood how easy it is to abuse harmless handcuffed men. I think they were realizing the same thing, for the first time in their life. Their life was in our hands and we could have taken advantage of our position and inflict abuse on them. On the contrary, we left them alone.

Juan questioned the pig about the guns and we learned that they were in the cabin 77 on the second floor and that the key of that cabin was kept by the girl at the reception, who was in charge of all keys. We also took the money of the monster. By then we had 30,000 pesetas. The young guard asked us to leave him some money for his return journey. As he had helped us with our drinks we gave him back 5,000 pesetas while we didn't give anything to the other, not even water. We shared the money, just in case, 13,000 pesetas to Juan and 12,000 to me. The boat would dock in a short while and we needed to study a strategy: we would go out on the gangway mingled with the passengers and pass the custom. Just like that. The simpler the better.

I went to the toilet in order to shave while Juan had a shower. I put on velvet blue trousers, a black-and-white-squares shirt and a sailor beret. I also put on the young guard's shoes, which fitted my sailor man outfit. Juan was dressed like that: green trousers, a stripe of bed sheet as a belt, a long-sleeved blue shirt, white trainers and a baseball beret on his shaved head. We resolved not to force the cabin of the guns because it was too risky.

We went out of the cabin and upstairs. I felt strange as if it was the first time I could move around without restrictions, as if I had never been free before. But we were calm. We ended up in the garage and I start shattering as soon as I was among the people. All kinds of sensation were going through us liked gusts. We asked a couple where the exist was and they pointed at a staircase. We went up mingled with the passengers and reached the disembarkation area, attended by a wonderful blond. The tension was huge. I felt as if I was at the centre of everybody's attention. Juan was animated by the same impatience. I watched him asking a girl on his side a sip of water from a bottle.

Finally the gangway was lowered. It was linked to a bridge leading directly to the custom. A voice through a loudspeaker warned that it was not possible to get down yet. Then a group of guards turned out suddenly and came towards us. I didn't move nor did I make any sign to Juan, who I guessed was feeling the same as me. The guard went to the reception, bypassing us. Now the loudspeakers said it was possible to disembark. Juan and I headed together to the bridge, at the end of which a guard was searching a suitcase while another one was asking passengers for their documents. We watched them. If they asked us for our documents, Juan would point the knife at his throat, I would disarm him and then we would force our way out with a hostage.

The harbour was full of *picoletos*. I counted six of them boarding the boat and three going to the garage, presumably to pick us from the cells. Then there were the two cops at the bottom of the bridge searching suitcases. We bypassed them and, surprisingly, nobody told us anything. We went through the area and ended up in a big hall where the passengers deposited their bags in order for two guards to search them. Juan was ahead of me. As he didn't carry any luggage they left him go and he headed to the exist. I was following him when a guard called me and said in a polite tone: 'Your bag, please'. I saw Juan taking position behind him, ready to intervene in case of necessity. 'Oh yes', I said 'sorry, here it is'. I put the bag on the table and the guard searched it quite superficially. As the guard verified I didn't carry illegal items he marked my bag, gave it back to me and said: 'Thank you, sir'. I couldn't help answering: 'You're welcome'.

I took my bag and went decidedly towards the road, towards freedom...

This is the end of the story. -

- Bloody hell, you are a real storyteller – number eight said. – It was as if I was in your story myself. –

- You told the story very well – number four assessed. – I didn't need to intervene. –

- Yes, he also expressed your own impressions and sensations while telling the story – number six pointed out. – I don't know if you realized that we are becoming good orators.

We'll need that when we get out in order to convince people! Right now, it's your turn, Carlitos, go on... –

With the Rebels... Always!



Us, anarchists, we shouldn't forget, not even in those moments when a black defeat called us towards prudence, the valiant man or woman who fell for Anarchy.

We can't take from their fall nothing else but will power and solidarity.

To say they fell because they were dreamers, or because they were absorbed in an illusion like a theatre act, because they held out their fist or chest further than allowed, this experience, doesn't only sing towards disorientation, but something worse: It declares us superior. That would be like beating them after their fall.

We shouldn't do this. Not only for this man or woman, but for all the multitude. This happens too many times and creeps up over us. Games of freedom and life for causes that seem like inopportune labour.

For the triumph of a strike that left things as it was.

Go to the cemeteries and say they were crazy or to prisons and dictate to the cons some sanity, that is even worse, it's repugnance.

The individual rebellion, or the towns rebellion, will not be, and we all agree, the revolution, but it is its nerve and its essence.

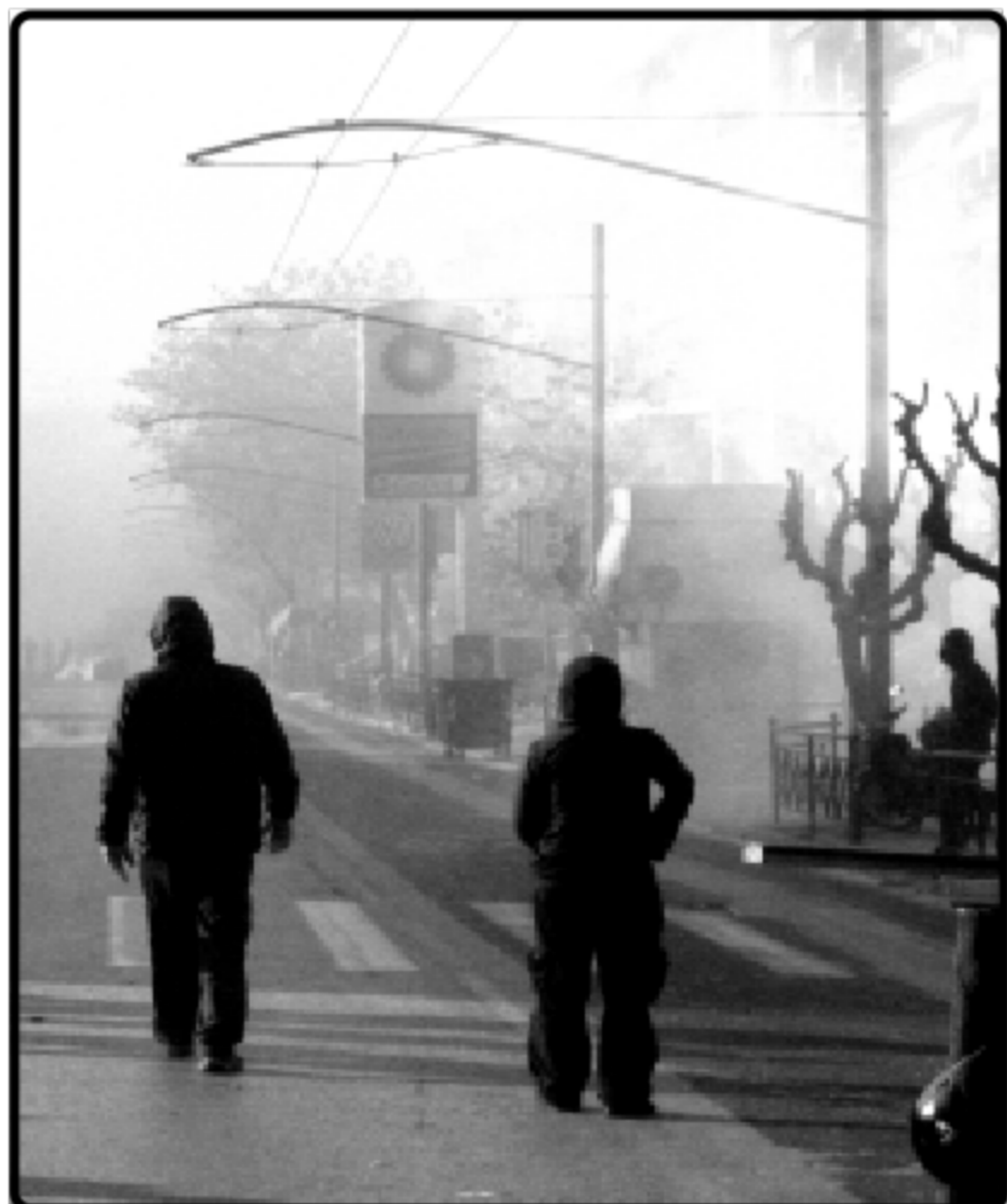
It's the feeling of this, that without it there wouldn't be any anarchists now or anarchy.

Fuck! We have to learn from our defeats, but not from its possibilities and signs but from will power and conscience. For more firm solidarity for the fallen and for more action for those who are still on their feet. Not so we can be their leaders, but to be, more than ever, their comrades.

Always with the rebels!

From "Carteles I" by Rodolfo Gonzalez Pacheco (1882-1949), a series of Spanish language anarchist texts which are circulating in the Spanish prison system and beyond. Translated into English by anarchist prisoner Rafael "Jon-Bala" Martinez Zea.





Texts from the Greek Insurgency

- letters to rewrite the world

Nothing is over - Everything continues...



Insurrection is permanent, everywhere, and inevitable.

Insurrection does not wait for the masses, the vanguard or the moment.

Though December will come again every year, nothing will ever be the same. It is war; paths of ashes leave the past behind, towards the total dismantlement of this old dead world, against which the attack accelerated in the past months, that will never be over; there is no going back from it. This war knows no innocence, while living in this reality makes us all a hunter for life: the ones that cry; the ones that sleep, the ones that sigh; the ones that spit in its mouth, the ones that build; the ones that break out. Once ignited the revolt continues in a dynamic of tension, recuperation and attack, by many, by few, by dark, by light; for as long as our time, our bodies and our freedom remain stolen from us. There is no counting on where the revolt begun or where it will go to, the open unknown is in the hands of the ones with the eternal youth, the stones, the passion and the gasoline. It will all continue.

Smelling the fire, the state took hundreds of people off the streets in a fearful attempt to maintain its fragile power, to weaken the attack. But rebellion cannot be outnumbered, cannot be softened. As long as the prison society holds a grip on lives inside and outside, there is no desire to wait for a "second December", because if waiting in the streets takes a long time; waiting in the prison takes eternity, while the state, the capital and their dominion find their space to root in the normality of

apathy ever more. With an increasing amount of security and surveillance measures, they try to alienate reality more and more from its rebels in high speed and it speaks proudly of clean streets and sweet dreams, of law and order.

**But nothing is over,
Everything continues.**

As long as the world of authority and exploitation builds roads of dialogue and content, there will be holes smashed in them. As long as they hand out candy of dependence and devotion, it will be poisoned. As long as they build their high walls of separation and punishment, they will be burnt down. As long as we are all prisoners; nothing is over, and the insurrection will continue. 6 People were taken out of the negation in practice during December, and now, 5 months later, the state is trying to use their freedom as an example for its revenge on all those revolted.

Not one fitting key coming from the politicians, the judges, or the guards will be able to unlock the door of their confinement.

Only a sledgehammer will be able to liberate by tearing down the entire facade of the prison. Therefore we will not make any demands to those in power, nor will we put any pressure on them to do "the right thing". We are simply digging holes in its fortress, undermining its foundations, until we've reached our beloved rebels.

ANARCHISTS.

*Letter from anarchist
A. Kiriakopoulos*

(Note: A. Kiriakopoulos has now been released on bail)

Five months after the explosive events of December, the mass arrests and the prosecutions that took place, six of us remain captives in the claws of the state. Recently, the so called "justice state" and its servants decided to extend my pre-trial detention (remand) stating that what should come first is the extermination of my person and of my "criminal" activity and the protection of society. According to their characterization, I am a reckless and fanatical person. To sum it up they characterized me an enemy of society. But the enemies of society are all those who after the cold-blooded murder of comrade Alexis Grigoropoulos tried to repress the social phenomenon of the violent insurrection in December with the reckless and mass use of teargas to the extent of torture, the beating of protestors, and their swift imprisonment. Anyway, it is known for years now that the cops, especially when

dealing with anarchists demos, unleash chemical warfare with the slightest pretext so they can torture people. Despite the vicious repression of December's insurrectionary violence, it continues to persist and is proof that the fire that was lit cannot be put out. After all Alexis' murder was the cause and at the same time the pretext for the outbreak of social rage.

As always, a special role was taken on by mass media and the lowlife journalists brought their propaganda to the limit of vileness. After the state murder of Alexis, they reported about the widespread destruction in the whole of Greece and that the police made no arrests. I believe that the fact that all of us imprisoned for the insurrection face the same charges is no coincidence. The line from the state was exactly the same for nearly all of us.

Inside prison, time is the worst enemy. Especially when you are in custody awaiting trial there is a continuous uncertainty as you never know exactly when you are going to be released. This is a situation that definitely wears you down psychologically. This is also an effect of being locked up against your will with four people for 14 hours a day in a 9 square meter cell designed to fit only one person. It is especially felt when relationships of camaraderie or even of understanding are rare as they are outside the prison bars. Of course there are always those who choose to stand in dignity and struggle.

Incarceration is an everyday psychological warfare enforced upon you by the system when you are in prison. On top of this you also have the screws usually treating prisoners who take part in struggles (hunger strikes, refusal of prison food, demanding their printed material from the censorship) in a derogatory and sly way. One typical example is the last time prisoners were refusing prison food as a protest for the murder of Alexis, the

warden of the wing came in together with other screws and threatened the prisoners taking part in the protest with disciplinary prison transfers.

Generally, when you are not subjugated to their correctional system they try to create a climate of fear. Anyway prison is like a large melting pot of souls. If you are a coward it will mince you up and make you even more of a coward but if you are tough it will make you even tougher and colder as a person. The cell makes the prisoner suffocate. Outside in the prison yard is the illusion of freedom...

Still through all of this nothing has ended, the struggle continues

Those who are right are the rebels not the snitches and those who bow down*

A. Kiriakopoulos

(*a popular greek anarchist chant)



Fire to cleanse the earth

'A movement that is not capable of looking after its comrades in prison is destined to die, and that at a high price under atrocious torture.'

Daniela Carmignani -
Revolutionary Solidarity

The insurrection in December was a visible and mass expression of the social war that rages at all times and will continue until the destruction of all domination. Thousands fought in the re-appropriated streets of the necropolis. Hundreds were arrested and, with exceptionally swift procedures, several were thrown in prison. Six of them still remain imprisoned up to this day. Because for those in power someone has to pay the price for the negation in practice shown by all of us against this decaying world.

Within the first two weeks of June the remaining prisoners of December, amongst them the anarchist A.Kiriakopoulos, came in front of a board of judges who determined whether their imprisonment would be extended. They were all eventually released. Days of action took place between the 12-15 of June in solidarity across Greece.

Prison is a direct and violent tool that power has at its disposal to use against those that are not able or refuse to follow its rules. Especially in moments of intensified struggle or revolt, prison plays the role of isolating the "troublemakers" to weaken our collective attack and instill fear in those who may be willing to join the fight. In this way, prison and the justice system are structures that aim to inhibit the generalization of social conflict. Therefore, solidarity with all those imprisoned for the insurrection in December is necessary for the furtherance of the revolutionary



project. Solidarity should not be viewed through the lens of duty, obligation or charity nor does it require a personal relationship or absolute political identification with those imprisoned but is a means to strengthen our ties as collaborators in a conspiracy against the existent. Solidarity is our weapon by which we attack not only the prison but all the structures of power in a continuation of the social struggle as a whole. At the same time, solidarity is a tool used to obtain the immediate practical result of freeing our comrades in prison. This is a call to comrades wherever they may be to start a wave of solidarity that sends shudders down the spine of the bastards in power. Let's prove to them that the Athens syndrome is indeed a contagious disease.

Inside and outside the prison bars, the insurrectionary perspective is a permanent condition which does not wait for a specific moment, does not accept charity but attacks directly, everywhere, always.

Until the destruction of all prisons

FREEDOM TO THE COMRADE
A.KIRIAKOPOULOS AND TO ALL
THE PRISONERS OF DECEMBER

SOLIDARITY WITH THOSE PROSECUTED

For the generalization of the insurrectional clash

'Revolutionary Sect' claims attack on Greek police station

Athens - 5 Feb 2009. Greek authorities said a previously unknown group has claimed responsibility for a gunfire and grenade attack on an Athens precinct. The statement was found in a computer disk left on the grave of a teenager whose shooting by police sparked massive riots last year. A group calling itself 'Revolutionary Sect' claimed it carried out the pre-dawn attack, which caused no injuries. Police spokesman Panayiotis Stathis said the disk was found on Alexandros Grigoropoulos's grave in Athens. Officers found it after an anonymous call to an Athens newspaper. Three unknown assailants in

hoods and helmets opened fire on the police station in the suburb of Korydallos. They also threw a hand grenade that did not explode. The attack came nearly two months after 15 year-old Grigoropoulos was shot dead in central Athens by police, sparking the worst wave of anti-authoritarian violence Greece had seen in decades. Although the rioting subsided before Christmas, attacks on police targets have increased. Here is a translation of the communique:



'Those who remained unarmed die. The ones who don't die are buried alive in the prisons, in the reform schools, in the cement coffins of the new housing projects, in the suffocating schools, in the newly decorated kitchens and bedrooms, so prettily decorated on credit' (RAF)

Following the recent visits of the deputy minister of public order Marcoyanaki and the president of Pasok George Papandreou to various police stations for the purpose of raising the morale of the cops, we decided for the same reason on early Tuesday morning to surprise visit a not at all random police station, the one just 500 metres from the prison hell of Korydallos prison, and attack some random cops. Our goal was to execute them. We knew that around the corner of the police station were situated a special guard and often two or three of his colleagues. For this attack we used a sub-machine gun type scorpion 7.65 mm, a 9 mm gun and a defence grenade which didn't go off when we threw it at them. Lucky them, unlucky us, next time luck will not be on their side.

Our bullets clarify things. 'Organised urban guerrilla offensive is the only road revolutionary forces can take in order to overthrow the state' It's a clear act that doesn't need much explaining.

Did you really think that we would be talking about struggle without at the same time taking up arms and being ready to give everything to the struggle? Perhaps the fucking pigs in the police who kill with impunity thought that we would allow them to slaughter us like sheep?

In our first act as Revolutionary Sect we targeted the police. Now it is our militant forces against the mercenary army of the regime. From now on every cop's life is worth the same as a bullet, their bodies a perfect target for shooting practice. No tears for the parading coffins to come. Cops have no name, no

age; they just have a rank and their number. And so like the doughnuts they scoff down, they're no good without a hole in the middle.

To those who ask why we chose some random cops and not some high ranking officer, a big-shot journalist, a state executive or even a capitalist, we reply... their turn will come. Moreover through our act we begin a long term plan utilising the tactic of permanent threat. The bullets against random cops deliver an ultimatum to cops of all ranks. Now every faceless cop should know they may be the next target of the Revolutionary Sect. Perhaps right this minute as he is reading these lines the barrel of a gun may be pointed at him. These are the 'benefits' of his job. 'When you carry a gun you have to accept the risk. However cops want to receive their paycheque without paying the consequences.' Start giving in your notice or start counting the graves.

Perhaps some are shocked by our cynicism and they talk of a 'lack of political and ideological foundation'.

However we do not feel the need to justify or even explain our action. We are not in politics, we are in armed struggle. In all these decades political parties, judicial and executive powers have exposed the interests of the status quo they work for. The time for analysing is over...

We are already aware of the fact that a few dozens fighters, men and women are preparing to come to the frontline of armed resistance. We welcome them

P.s. We are in accord with the fighters of the Revolutionary Struggle in their choice to target the police.

We disagree however in their choice of the battlefield between them and the pigs. A basic principle of urban guerrilla warfare is that we do not attack from the grounds where the diverse forms of resistance develop, thereby transforming them into vulnerable zones of repression. On the contrary we attack the enemy's impassable ground. In this way we gather our strength and avoid a situation of a police occupation. The second round of the armed struggle has begun...

A hundred flowers blossomed... a hundred revolutionary groups.

Revolutionary Sect



Fascist para-state emerges

Sparks (& Molotovs) fly, as Police-Nazi collaboration stokes the Flames of Greek Resistance

The sun is setting over central Athens as 3000+ protesters gather in Omonoia Square in opposition to the treatment of immigrant workers by the Greek state. No police can be seen as the crowd gathers, yet the mood is tense with grim determination and anticipation of the real possibility of extreme violence from the state. We march slowly down-town towards the Saint Panteleimonas district, a suburb mainly inhabited by immigrants. A thunderous chant echoes through the darkening streets, as CCTV cameras and cash machines are smashed, shop fronts graffitied and hundreds of leaflets tossed across the pavements. The flanks of the mass are defended by helmeted, pole-wielding marchers, as heavily armored riot police can be seen through side streets, moving down the parallel road. The crowd slows as orange flashes of fire can be seen far off at the front line, suddenly followed by the deafening boom of stun grenades, and puffs of tear gas. Fear spreads through some sections of the crowd as it surges back in retreat. Burning barricades protect our route to the ASOEE university and relative sanctuary. We are told that the front was attacked by molotov hurling nazis working within the police front line.

This co-operation between militant neo-nazi groups and the Greek police is nothing new, but in the last six months it has become increasingly frequent and audacious. The most dangerous neo-nazi group is Chrysi Avgi (Golden Dawn). Although they have relatively little popular support (23,000 votes in the last European elections), they are powerful due to their deep running relationship with the state, particularly the connections and widespread support within the police force. In 2005 a leaked confidential internal

police investigation concluded that:

1. Chrysi Avgi had very good relations and contacts with officers of the force, on and off duty, as well as with common policemen.
2. The police provided the group with batons and radio communications equipment during mass demonstrations.
3. The connections between the neo-nazi group and the Greek police force, helped delay the arrest of 'Periandros', a prominent member of Chrysi Avgi, wanted for the attempted murder of three left-wing students.
4. The brother of "Periandros", also a member of Chrysi Avgi, was a security escort of an unnamed New Democracy MP.
5. Most Chrysi Avgi members illegally carry weapons.

This investigation only exposed a small, nasty taste of what was to come and since it was leaked, this co-operation between Chrysi Avgi and the police has increased dramatically. Even the biased mainstream media has had to accept and shamefully report this widespread collaboration.

Two days after the rally (09 July), as we were sat on the street corner where Alexandros Grigoropoulos was murdered last December, word quickly spread round that Villa Amalias, the 19 year old anarchist squat, had just been attacked by fascists with molotovs and projectiles. The squatters fought them back and the fascists retreated back behind police lines, which protected them. The attack was undoubtedly prearranged between the nazis and the police.

Twenty minutes before the attack, in the suburb of Agios Panteleimonas, the Minister of Public Order, Markoyannakis, met with the fascist vigilantes, headed by an army officer, Pipikios.



They then left Agios Panteleimonas and attacked the squat. Attacks on squats are not that uncommon in Greece but this is the first time since the Junta dictatorship that a Minister has openly met with fascist combat groups. Two days later three immigrants (2 Iraqi and 1 Nigerian) were shot in a drive-by shooting in Omonia square. The same day the squatted former Court of Appeals building in central Athens, that accommodated hundreds of homeless immigrants, was hit by an arson attack. The police have attempted to evict the squat numerous times in the past and it has for a long time been the scene of constant nazi and police harassment and violence. Yesterday (21 July) the last phase of the eviction emptied the building. Of the hundreds of immigrants living in the squat, many have been arrested and will be imprisoned in one of the eleven disused army bases that have just been converted into detention camps.

Recently, on the July 12, the largest refugee settlement in Greece, outside the city of Patra, was brutally evicted, bulldozed and 'mysteriously' burned to the ground by police. More stark evidence of the rising totalitarianism in the treatment of refugees, a trend that is currently growing, in Greece, as well as most of Europe.

In the recent European elections, extreme-right party LAOS made a political breakthrough, with 7.2 per cent of the vote. Desperate for

support, the ruling, conservative New Democracy party has taken to increasingly far-right behavior: the moronic scapegoating of immigrants, squatters and anarchists, fear mongering propaganda and constantly pleading for "national unity" throughout the population. The Greek press and television have recently taken extremely xenophobic views, fully supporting the government's attempt to unite people in an ugly wave of nationalism, and to drive people's attention away from the economic crisis.

This increased police-nazi cooperation brings the counterinsurgency strategy of the State into harsh, new perspective. The government has previously said that the "terrorist" harboring squats will be evicted this summer, between the middle of July and the middle of August. Tactically this makes sense, as a lot of people have vacated the cities to escape the choking summer heat, leaving the squats more vulnerable to attack or eviction. This week a squat in Thessaloniki, where the local pirate radio station operates, was also attacked with molotovs. The tension is high, defenses are being built and a lot of squatters have stayed in the city and are organising resistance strategies. The threat is uncertain, but there is no doubt that mass evictions would result in a massive flare up of resistance. The authorities are aware of this and are apprehensive to fulfill their desired plan.

Instead they have been focusing on the easy targets of immigrant squats and so not to lose face.

Another dangerous organisation co-operating with Greek police is Scotland Yard. In March this year British "anti-terrorist experts", including Sir Ian Blair, ex-head of Scotland Yard; as well as American "security advisors", were in Athens giving advice on the tactics of oppression. The Greek government is desperate to upgrade its social control and surveillance apparatus, Greece's parliament has just approved measures allowing police to use surveillance camera footage, create a DNA database and banning anonymous

mobile phones. The British state have proven to be experts in these tactics of surveillance and intelligence gathering, and of course the information gained using these techniques, is falling into the hands of neo-nazis.

Despite the savage rise in right wing violence, the anarchist movement is still gathering more popular support, and now even the mainstream media have acknowledged it as a legitimate political force. It seems unlikely, that the ruling government can maintain its treacherous course for long. Urban guerrilla insurrectionist groups have kept up a constant stream of attacks on the state and corporate businesses. Some of the attacks so far this month alone, include a bomb attack on the Athens home of a former deputy minister, a firebomb attack on a tax office, a bomb attack on a McDonald's causing "extensive damage", a bomb attack on a prominent Judges car, a failed bombing attempt at the Chilean consulate and there have been a string of strategic arson attacks on offices and vehicles. This month a police bus has come under fire from a masked gunman and last month an anti-terrorist policeman guarding a witness was shot dead by two gunmen.

Different anarchist and leftist guerrilla groups have claimed responsibility for most of these attacks.

The movement has learnt a lot from the December insurrection and while support for the guerrilla groups is widespread, many feel that without more widespread social change, the revolution is distant. Yet resistance is stronger then ever and stands resolute in the sinister face of fascism. It is also worth noting, that during the recent upsurge in molotov use by neo-nazis, no one has been injured by the bombs, except on two separate occasions when the fascists managed to set themselves on fire.

Postscript: *Just before posting this piece, one of the squats, where we have been staying, the big squatted factory space called Yfanet, was attacked at 5 in the morning (25 July). The bomb containing 6 gas cans, a four-liter petrol canister caused no damage. The struggle continues...*

Thessaloniki: arson attempt against Fabricka Yfanet squat

Fabricka Yfanet is an former 19,500 m² factory in Thessaloniki (Greece) that was abandoned by its owners in 1967 and since 20 March 2004 has been occupied by people demanding their freedom from political and economic oppression. On Saturday morning, 25 July 2009 at 5.05, arsonists attempted to put our squat on fire by lighting barbecue tanks at the main iron gate. They left a bag containing six gas cans, one 4-litre petrol canister, and a box of fire-starters.

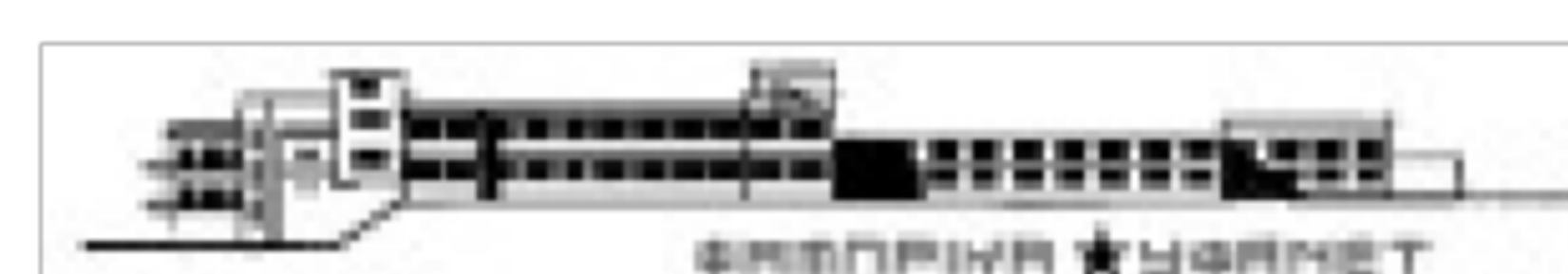
The explosion could not escape the attention of squatters on standby inside the occupation for its protection (such measures were taken after the government threats against free spaces). With the help of neighbours we put down the fire, and fortunately absolutely no damage was done at all. Of special interest was the 'quick mobilization' of the police: just six minutes after the explosion they came with three patrol vehicles, a car with civilian number plates, and a jeep. Cops came out from the latter with hostile intentions. 20 minutes later two riot police squads, attempting to provoke us, were seen at the corner of Katsimidi Str. and Egnatia Str.. Comrades were called and came quickly to help defend our squat in case of attack.

This was the second attack against a free space in Thessaloniki within the last four days (the first attack was against Radio Revolt, a radio station in a retired railroad car within the city's major university).

Nothing will overcome our determination to defend our squats - the places where we live and breathe.

The squat's website is:

<http://www.yfanet.net/>



Translator's note: Yorgos Voutsis-Vogiatzis is an anarchist prisoner in Greece, held over an unsuccessful robbery. The short letter translated and published in response to an inmate's death that Yorgos eye-witnessed.

A Night in the Prison Cell

Death rattles follow one another; blood coming out from the mouth and nose. Pulses drop, the heart stops giving a signal. Kicks on the cell's door, shouts. For ages we shout to the prison guards to open up - to no avail. The first one to arrive, a cold, cynical, prisoner of his constant fear of prison breaks via staged incidents and the many films that he's been watching: he flatly refuses to unlock the door. Not even the sight of the bleeding person in a coma touches him. He had, he said, to inform the director first. Another ten minute delay and the heart of Spyros Gardiklis lasts no longer. The gates of the penitentiary house become synonymous to those of the Underworld. There is no stretcher to carry the dead, while it is a well know fact that once the cells are locked up, the medical staff disappear. The counting of the inmates is the final act. Today, Spyros was missing. The rest can only count our dead and some of us swear revenge.

Let's tear down all prisons.

Goodbye Spyro.

Yorgos Voutsis-Vogiatzis

Rural prisons of Kassaveteia,
Volos, 4/6/09

Here is another short letter sent from an anarchist held in the Spanish prison system, written in solidarity with the Greek insurrection.

Open Letter from Rafa 'Jon-Bala' to the Greek Comrades

The World's a Heap of Shit

To all Greek comrades... Firm fist for anarchy!

I'll start this open letter introducing myself. My name is Rafa (nick-name Jon-Bala) and I'm 42 years old. Right now I'm doing time in the Spanish extermination campo of Puerto III (high classed macro security prison) cause of expropriations. I was born in a small town of this Spanish state called Algeciras-Cadiz but I was brought up down under in Australia (Brisbane Capital).

Apart from what I have been watching on the stupid box (TV) I have also received some info about the last Greek revolt. A lot of things has been said about this revolt; some agree with it, some don't but the truth is that a young underage man (Alex) has been shot down dead by the hand of a Greek cop with no reason what so ever, only because Alex was a free individual person, and stood up for what he (and many others) believes in. The only thing Alex did was to use his freedom of expression, and because of this, he is dead!! But the "funniest" thing is that after his death, everyone involved in the Greek Revolt was called... violent. But what about the cop? Didn't he act in a violent way or what? What did the Greek state expect the people of Greece to do?

To smile to the cop and give him their hand? Cago en dios! For fucks sake!! He killed a boy.

He's the fucking violent one and not us. But let's go behind the cop that assassinated Alex. Who else's fault is it? Well, in my opinion it's also the Chief Inspector's fault because he

should know what kind of criminals work for him. Also to be a cop you have to go through a psychological test, which leads us to another question- How did the cop that kill Alex pass such a psychological test? Or what kind of psychological test do the cops have there in Greece? The "law" says that cops are in the streets to serve and protect. They didn't protect Alex. Did they? No! they shot him down dead. So the cops aren't on the streets to serve and protect. If anyone says something different to this, tell them to ask Alex's family and friends what the cops are doing on the streets.

How long do we all have to stand for these killings? Do you imagine what would happen to anyone of us if we shot down a cop just because the cop used his freedom of expression? It's called... Life Sentence!!

In a fucking prison until you fucking drop dead!!

Or in other cases on a fucking electric chair!!

That is what would happen to us if we kill a cop because he used his freedom of expression.

Now I ask everybody. Is this justice for all? If anybody says yes to this question - Fuck off!!

Also; how can the Greek state or any state admit these kind of cops that kills our children?

I'm only another imprisoned anarchist who knows fuck all about "Law" and "order" but... *the world's a heap of shit!!*

Down with all capitalist states

Amor y Rabia/ Love and rage'

Jon-Bala

For Anarchy/ For ALF

Rafael Martinez Zea
C.P Puerto III
Crta Jerez-Rota km6
11500-Puerto de Santa María-Cádiz
Spain

The Unanimity of the Fearful

(communique for the bomb at the ministry of Macedonia and Thrace in Thessaloniki)

On September 2 2009, the same day that a bomb detonated outside the Athens Stock Exchange, another one went off at the ministry of Macedonia and Thrace in the city of Thessaloniki. As expected, the "Conspiracies of Cells of Fire" claimed responsibility. What follows is the communique, released on September 5, with which the attack was claimed.

The Unanimity of the Fearful.

Throughout history, leaders of all kinds of totalitarian regimes aim at social cohesion. Through this cohesion the mass-human is produced - more flexible, more disciplined and more conservative toward the prevalent social behaviours at all given times. It is the contemporary class of these socially integrated citizens who then discover their common identity and crouch around the common interest, common aspirations and desires. All the lonelinesses of the western world meet for a moment in the snap-shot of consumerist frenzy.

In Greece during the 80s social cohesion was inspired by the dream of "change" and invested in the owner-mania of house-building. Multi-storey flats in Athens and Thessaloniki were built one after the other in order to accommodate the absence of life emerging with the appearance of family ownership-property. Everyone was seeking their own property as recognition of their social value in the social class of the "neo-Greek", which required owner-property status.

In the 90s came the swoop of micro-electrical appliances of mortgaged joy and the second car. The Neo-Greek bourgeois were parading around their absence in a new environment of technological comfort and digital pleasure promised by the delayed

Greek capitalism. Loans for new living room couches and electrical appliances became a routine.

And so the bourgeois got to acquire all the characteristics of a class. They have common desires, common aspirations, common language and no consciousness. Yet they also have something else, something that in times of crisis becomes the strongest negotiation strategy for its administrators: They have common fears. Fear of loss of all these material "ideals" acquired with so much compromise, tolerance and humiliation. The peaceful bourgeois is capable even of killing someone should they threaten their property. Because in this very property they have invested everything they are. When someone loses their illusions, they become worse than him who has consciousness of the real loss.

In illusions all hopes for a future that will never come are placed upon; daily humiliations are soothed, stressed micro-egos get to rest. Leaders invest in the politics of crisis and fear once social cohesion of the common dream collapses, as a natural malfunction of the capitalist machine.

First of all, the notion of a crisis as constantly bombarded upon us through the media is in itself a military order, an order dictating social alert. The social fear parading in front of the unknown of the crisis has its own, very distinct smell. It is the smell of the cowardliness of all that the bourgeois has accepted, all the desires they never discovered, all the humiliations they never reacted to, all the roles they played in front of the empty stage of their bourgeois fantasizing. Social fear also has its own expression - it is vengeful, stingy and conservative.

Social cohesion is reclaimed by fear. From the religious time of crisis by some "god" to the national crises, even their breaths are tuned in military style. The entire society of zombification dances along the rhythms of the crisis, incapable of even realising what has happened.

These artificial conditions of alert act

as military exercises against social polarisation. The times at which they are tested are very carefully chosen. Because they are not limited to one state, especially the economic crisis, they acquire different versions between them, so as to act more efficiently.

For example, the current economic crisis in the USA as a response of the conservative "white" republicans to the established democrats and the restructuring in the health system serve different purposes to the crisis in Greece after the revolt of December. And also, the crisis with the outbreak of the new flu also comes to serve other purposes.

The politics of crisis proves to be a rather successful technique because except for the "wise ones" (political authority, journalists, analysts, "experts" of all sorts) who propagate it, there is also a stupid audience of faithful (society) ready to accept it and take orders.

In Greece after all the technique of the crisis is a rather usual method. Often after social tension and clashes or ruptures caused by the enemy within, such crises of national unanimity make their appearance.

1991 was the year of the mass school occupations and the assassination of teacher Nikos Temponeras while the next year saw the crisis with Skopje and the Macedonian demonstrations. 1995 was the year of the largest mass arrest - 500 people in the Athens Polytechnic - while 1996 saw the Imia crisis (skirmishes between the Greek and Turkish army over an unpopulated rock -trans). 2008 saw the revolt of December and 2009 was the year of the migrant crisis, pogroms, concentration camps, Turkish airspace violations and the revealing of the execution of missing Greek-Cypriots by Turkish-Cypriots. This does not mean to say that events were "produced" in order to disorientate the zombified public opinion. Imia did not happen to cover the Polytechnic arrests, nor was the supposed migrant issue highlighted to cover for December. Plus the fact that the economy is damaged and collapsing is a reality. The technique

of the crisis is simply the director-like ability to highlight certain scenes at the right moment, so to direct the viewer's gaze.

Air-space violations and incidents with Greek rocks have happened many times, and yet in the case of Imia they were particularly promoted. (Undocumented) migrants have been living in the centre of Athens for years, and yet it was now that they had to be "revealed". Illnesses and epidemics exist or are created constantly, yet once their usefulness period is over they disappear without anyone knowing their ending, like in the cases of the mad cow disease and the Avian flu.

Economy is constantly in the red, yet now this has to be emphasized. Tables of statistics have no importance whatsoever, nor do the facts by financial authorities or financial analyses. What needs to be understood by the revolutionary force and the new urban guerilla tendency, is the social value of the financial crisis, the social value of fear - we need to proceed to our counter-analyses and to launch an attack on all fronts.

Economy is not a mere maths equation, it is a factory of production of relationships. The coming elections offer the visible exit from the crisis. They are the diffusing of the amassed social fear and its replacement by the hope for reconstruction of the bourgeois dream. We know that even sad people who carry as a badge of honour the title of the citizen, think of elections as outdated - and yet they are the only thing they have. After all as we said, illusions and idiocy are near-totally unbeatable, but not without their weaknesses.

Because we, like other comrades of the new urban guerilla tendency, do not participate in fixed games, nor do we participate in the official fiestas of demonstrations, in called-for marches such as that against the international expo in Thessaloniki, we chose our own time to act.

And so at the dawn of Wednesday September 2 we placed a self-made exploding device comprising of two

time bombs and 8 kilos of explosives in the back entrance of the ministry of Macedonia-Thrace. In order to avoid injuries we notified one tv station and the police.

The selection of that particular target was more of a challenge for the police protection plans devised for the particular location. The policemen by the entrance, the riot police unit in the courtyard, the police blocks on the adjacent Ayiou Dimitriou str, the patrols around the building were all a good opportunity for us to send them run panicking.

Each time that we emphasize on the operational part of a plan we do not do so in order to claim some credits for operational flawlessness and bravery. That is nonsense. Whatever we do, we do simply because we feel it and it fills us with the meaning of our existence. These references to some operational parts take place as an invitation to new comrades in order to share with them our belief that responsibility, good organising, trustworthiness, comradely feelings and decisiveness can attack that which until yesterday seemed unapproachable.

After all, the consecutive attacks that took place in our city during the summer by different groups prove that the new urban guerilla tendency is already under way and prepares its own charge. Broken doors, smashed shop fronts, smoke from the torched buildings, the chaos of the sabotages, is a network of communication beyond and outside the foreseeable. It is a way to tell our losses, our contradictions, our desires, ignoring the registries of authority and laughing at its established rules. No respect to the authorities of this city and its obedient citizens.

We shall return...

Coalition of the Cells of Fire



Letter from

Spain 

Comrades,

I want to tell you about the success of the metal strike in Vigo in June and July. 25 days of strike, with some riots. The best days was the next two weeks after the anarchist bookfair in Lisboa (Portugal, 22-24th May, 2009). That Wednesday and Thursday was amazing. The syndicate lost control of the workers and they burned buses, containers, banks and made barricades all over the centre of the city. 300 policeman can not do anything against 3000 people with molotovs, stones, and fireworks.

The unions started to talk about police inside the demonstration, and police "provocadores". But the workers, didn't listen to them. The older workers have very anarchist thinking.

Then the third week the syndicates tried not to make a demonstration because they were afraid. Then in this week more than ten bombs appeared, in the houses of the bosses and syndicates in Vigo alone.

Now the unions are in trouble, only the most radical (CIG) continue with the support of the workers. This union is our worst enemy. Its bosses are workers, and have the respect of thousands of people. But maybe in a few days they will sign the negotiation and they could lose this respect.

They are talking about doing a new strike in September. Now a lot of young people want to fight alongside with the metal workers and the workers are very happy with the people that came from other cities to help them.

We've got only 20 anarchists but now we know there a lot of new *companeros*. Now police are doing a few arrests but not too serious. I will send you some articles that we do in our magazine about this. First, a friend will translate them.

Kisses and salud...

... *xx*

AGAINST CONTROL TECHNOLOGIES



AGAINST THE PRISON SOCIETY

PIRATES



The sailors of the 'Bucaneer' have come back home sound and safe amid general praise for the government, the Navy and various special forces (including the notorious Carabinieri Special Intervention Unit); the sailors are all safe, good cool boys...

But what was the Bucaneer doing in the waters of the Aden Gulf just off the Yemen peninsula, where many dirty businesses are being carried out also by the Italian State? It is very likely that its cargo was not exactly safe. The Aden Gulf, which is situated in the Indian Ocean opposite the Somali coast, has become in the last years a dump for toxic waste coming from Europe. This waste is poured into the sea, with no regard for the forms of life living there. If waste disposal is made following the rules it costs about 250,000 dollars per

barrel, whereas if it is done illegally it only costs 2,50 dollars per barrel.

Moreover merchant ships are regularly filled with toxic waste, then they are sunk just opposite the Somali coast after lucrative insurance policies have been secured. In this way toxic waste disposal, the ship disposal and a considerable income are achieved at the same time.

The fishermen of the Somali Sea Fish Company have denounced that at least seven ships went aground off the village of Igo, along with a number of containers and steel barrels that pour their content into the sea and on the beach, with the result that the food chain, the health of local people and the environment in general are irremediably compromised. Since 1990, the year of the war in Somalia, that piece of ocean have become the dump of the industrial world, with the complicity of the western countries. Not by chance the latter draw up their troops in defence of the dirty businesses of big multinationals besides promoting the services of military companies in the local area.

Just think of the 21 Oktober II, a ship that was in Somali waters during the Italian military occupation in 1991, and which was later involved in the investigation on arm

trafficking following the assassination of Italian journalist Ilaria Alpi. Someone in the Italian government was selling weapons to the Somali government as well as to the rebels. Guess how the 'brave boys' of the Folgore [parachute unit of the Italian army] felt when they knew that the Somali rebel forces engaged in fights against them were using weapons sold by the Italian government. Before celebrating the return of the cool sailors of the Bucaneer, therefore, we should think of what these sailors do, of the damage they continuously cause to the environment with the complicity of the States that give them military aid.

Solidarity must not be for the cool sailors but for the populations who try to defend their environment and their own life, which is being put at risk by a system ready to destroy everything in the name of profit.

The media call these populations 'pirates'. If those who take arms in hands against the power of the States to defend themselves and their environment are called 'pirate', then yes, we will be all pirates.

SOLIDARITY TO THE SOMALI PIRATES

An anarchist from Livorno (Italy)



Letter from Francesco Gioia

Sunday 12 of July 2009

Loving compañeros:

It is more than two years since my friend and comrade Daniele and I were made prisoners by the democratic- bourgeois dictatorship. According to witnesses on the morning of July 12th 2007, in the small village of Terrina in the Lucca province, a person dressed in black with full helmet and black sunglasses, of 1.6-1.65 metres in height, skinny and with an accent that was not Italian took 3460 Euros from the Director of a Bancaria Bank. Afterwards the person left without leaving a trace.

This happened at 12:15. At 18:00, 15 to 20 kilometres from there, myself and Daniele were taking the sun at the foot of a mountain. Near the only principal motorway in the region four persons with pistols drawn arrived, without identifying themselves, they captured us and started asking us questions that went unanswered. They confiscated the money that was in our bag saying it was robbed, but the figures don't add up at all. It would require magic to make them coincide.

They say they have found a motorbike on the other side of the mountain that according to them, we have abandoned. They forget to mention that to have done that, we would have had to scale a mountain of 1200 metres and come down the other side. Near the motorbike they found a helmet, but it is not a full helmet. They haven't found a fingerprint, or a fragment of our DNA on any incriminating object. I am 1.78 metres tall and I weigh 93 kilos, I practice Thai kick-boxing and lift weights, and so I have a very recognisable complexion. Daniele is 1.85 metres tall. The descriptions don't fit that of the suspect at all, but that doesn't seem to matter. We continue as prisoners of the enemy.

Something else that has come to our attention is that in the cases that are taken against us we are always in front of the same magistrates and the same judges, moreover those responsible for the investigations are always the same Carabinieri and police that have followed us for the last 12 years. There is nothing more to say: it's a real theatre, a circus.

In the following months there were investigations, interceptions and registrations against many companions from Toscana, as well as many visits from anti-

terror personnel looking for co-operation in exchange for liberty or money.

The result: *Nothing*

I want to record another act, before our arrest it was only one month since I had gotten out of jail and I, like my comrades, was always followed, even when I went to the market. Therefore, according to them, how was it possible to make this robbery without them realising? It astonishes us that they admit their own imbecility by default. After one year you would think we would be close to expiry of the acts, but another order of capture for subversive association with intent of terrorism arrived for us, moreover, with us are accused Leonardo and Paola, other comrades are investigated but fortunately there is no order for arrest.

Many investigated comrades were under house arrest in the month that I was out and unfortunately I did not get to see them... We figured that it would mean they could be implicated in robbery. Moreover the logic says that the people that should be behind the current of direct action (whoever that is) are only those that are strictly necessary and no other, to carry to the end said action. It seems ridiculous to me that someone could really think that we could organise a robbery of 3400 between 12 people, that would be delusional.

I wanted to tell this story to make a complete picture of the situation. I don't care for the concept of innocent or guilty, or for the justice of the judge. At the same time none of us wants to distance ourselves from the individual or collective expropriation of goods and money from the rich and capitalists. It was already called robbery or proletariat expropriation that serves to finance the revolutionary activity, help for who needs it or to avoid the slavery of the salaried work, I couldn't support more this type of revolutionary practice as an anarchist. That the more pacifist of the movement doesn't turn his head for these words of mine, there in the glorious history of the anarchist movement there are hundreds of anarchist expropriators, like Jacob, the Bonnot Gang, Durruti, etc.

With that I have completed four years of jail and revolt seems to me what I must do more of, I will never stop fighting against the State, the Democratic Dictatorship and exploitation.

I am happy and proud of all the support that comrades have given me from outside, with letters, help, demonstrations, paintings on walls, but maybe the situation we are suffering serves to stimulate may to stop their action. Minions, fascists and exploiters believe they can do whatever

thing with impunity but it isn't like that and won't ever be like that, it only needs a little bit of courage that gives us coherency to unite words and actions. How many immigrants must be mistreated and killed, houses evicted, comrades arrested, families reduced to misery, mountains, valleys and fields destroyed, before we wake up and decide to give all of ourselves to stop this?

I have many interests and millions of things to do in life, but to oppose all this is the most sensible thing I could do, if I care about my life and the life of others. Pacifism is the pacification of the movement and converts people into willing lambs to be the pasture of the wolves.

We support and distribute counter information, that supports Direct Action, not only within the movement but directed at all the exploited. Our words will be always based in action, that is the one thing that gives credibility to ourselves and our words.

Our enemies have television, newspapers, lies, blackmail. We have love, truth, courage, creativity and intelligence to qualify the revolutionary action. There has been millions of books, fanzines, theoretical journals, anarchists and communists have analysed our ideas, there exists thousands of books about the ills of industry, of pollution, about the corruption of government. Our words and our isolated writings, they don't make us less complicit in this misery. To acquire the anarchist aesthetic does not make us less complicit. See now that freedom is not a thing of this world, I always feel free when I act against those that want slaves, against him, his instruments or his goods.

To live, to fight, to enjoy, suffer, to die in the conquest for freedom is worth more than the most comfortable and quiet life an exploited person could imagine.

A greeting to all the comrades, anarchists, communists, and anti-imperialists who fight against the state and exploitation.

A greeting and a hug to all the companions, a greeting to Leo especially. Sabiéndote en libertad, when I remember you I feel a little freer. Every day that you are free is a slap in the face of these jailers who want to see you a prisoner and this makes all the lovers of freedom happy.

For the Revolt- For Anarchy

Francesco Gioia
Via casale 50/A
15040 Michele (AL)
Italia



Germany 2009....



....an overview

survive, living off the leftovers falling down the State hands.

This contributed in smoothing (at least for a large part) the social conflicts which might develop towards a radical outcome. An example of such a "social" politic has been adopted after the fall of the wall, when the city management regulated the rent market, by restructuring the houses, especially the ones lying in the former eastern part of the town, with public money and defining a maximum rent-roof for specific areas,

Attacking capitalist city restructuring and its agents: a few experiences from Berlin.

In the last two or three years, Berlin has seen a resurgence of radical, confrontational activities directed against State and Capital. Hundreds of direct actions of different nature take place regularly against a wide range of symbols and representatives of exploitation and oppression which try to annihilate our attempts towards a full reappropriation of our lives. Meanwhile, the more usual type of actions like demonstrations and similar, do not decrease, offering sometimes also a place where our anger can outburst. Yes, even here, with one of the most organised police forces of Europe - *it boils*.

The famous crisis, at first declared as relative innocuous for Berlin's economy, is coming. It is there already, although many refuse to recognize its presence. It is written in the faces of the many who wait in front of the dole office. It is the story of a 51 year-old man, who on the 25th of June filled a bucket with gasoline and lit it in the entrance of one of these institutions: if the newspapers declared unknown the reasons hidden behind his gesture, we can only imagine a history of misery dictated by Capital as the probable motivation which lead the man to such a desperate act.

Tourism in the city should collapse, working places should get lost. The quote of unemployed people in the city rises steadily. According to the newspapers, one of the only branches who keeps on making some profits here should be the building sector. In fact, Berlin remains a very profitable place for domestic and foreign investors, especially for what concerns the

building speculation: the property prices here remain probably the lowest in comparison to other western European capitals. The same can be said for the rent.

That is why since many years, particularly drastically after the fall of the Berlin wall, this city became a grassy field for building companies and investors of any sorts.

The city is suffering for many years a debt amounting to several dozen million. The city chiefs have tried to cover the debt up by selling public properties to rich investors, so to get some coins in the pocket and attract a certain kind of population into the city. Entire districts have been bought up, its former inhabitants slowly displaced by rising rents and the change of the neighbourhood's structure, the developers made space for trendy lofts and condo-projects, slowly beginning the path which is transforming Berlin from a city based on renting to a one moving towards ownership: in fact, opposed to the situation of many southern European countries, relatively few people own a house and normally they rather rent.

For a certain amount of time, the city administration tried to regulate the situation and avoid – as far as possible – dramatic scenarios, possibly also to not give an opportunity to radical social protest to develop behind our usual, little circles.

One does not have to forget how good the German state has been – and still is – in implementing a certain social politic based on an efficient social state (in comparison to countries where one does not even have it) which takes care that people do not touch the real bottom but have always something little to

so to avoid crazy rent-ups and the consequent forced displacement of former inhabitants and poor people, permitting many people (surely not all) to remain in their original houses.

This has been slowly and constantly eroded district by district, especially during the last ten years following the constant rise of public debt, so that such "social" measures have been almost completely cancelled and certain districts have become even "Hartz IV free" (Hartz IV describes the dole in Germany), because the rents are too expensive or landlords won't rent to such candidates.

Districts like Prenzlauerberg have seen an almost complete change of the population character, since most of the former Eastern Germans inhabitants had to make place to trendy hipsters and alternative looking new-economy type of business men and women.

Of course, this process could not take place without a full cooperation between the city management, investors and building companies, all responsible for a process of displacement from which alternative artists and hipsters are only a smaller cog within the machine although certainly a nasty one.

Under the slogan "Berlin: poor but sexy", the city built up an image of a young and attractive city, keen to host financial and building investments major multinationals such like the ones who reside around the area of the Spree river, between Friedrichshain and Kreuzberg, a project known under the name of "Media Spree", which sparked a lot of resistance during the last years among the population (MTV, Universal and the O2 Arena among some of the most notorious residents).

There one has a clear example of how

this cooperation produced a massive displacement and gentrification process in those areas, showing who the real enemies are, besides the mostly harmless hipsters who nowadays infest the streets of those districts.

But it also showed how such a project can be attacked on different levels, as the massive resistance of the last years against it showed, from demonstrations to direct actions and informative events.

Talking about districts like Kreuzberg and Friedrichshain, historical "fortresses" of the squatting movement and radicals of different sorts, as of lumpen and migrant youths, one can see how they change their shape day after day: one walks the streets which once hosted nice, old buildings full of graffiti and discover a new fashion store in them and how they mutated the facade into some ugly, fluorescent color, shiny like certain toothpastes from the supermarkets.

Surely here it is not about what kind of taste one has in regards to facade's colors, neither about wanting to live in fucked-up houses living in squalor and eating shit, as many self-proclaimed squatters everywhere in the world try to sell as a revolutionary act.

It is about a general picture given when one can present clean facades which can attract a certain type of inhabitants but above all about our possibility taken away of being able to redesign the image of the neighbors we live in by ourselves and not letting this undergoing the interests of an estate agency, a landlord or the police.

Not forgetting also how on many of those buildings they installed video-surveillance in order to discourage certain acts.

Graffiti can show a sign of an active refusal of society's greyness and need of order, often messages left for our vary enemies on the walls, paint-bombs can reclaim that specific area as one which is not yet pacified.

And such image also contributes to discourage certain investments or people moving in, as a few example show up here where expensively renovated houses or freshly built condo-projects do not find tenants or buyers also because the area and the building

itself does not look as attractive as they would like it to be.

Another area heavily met by gentrification is Neukölln, where many migrant families and other people who, in general, gain a lower income, live in. It is now also a stage for the theatre of capitalist restructuring: on a day to day



level this means that within the last while, rents have risen dramatically pricing people out of their homes and their area.

If until two years ago there would not be a problem to find an affordable flat in this area, this is not any longer the case. The attempt of displacement of migrant families is also being enforced by local authorities, although until now with relative low results, since many own their houses or have contracts which have been stipulated many years ago, under good conditions and legally difficult to be broken.

A wave of alternative artists opened up art galleries, alternative bars and pubs appeared: the area begins to become attractive for a young public, surely one who also often could not afford the rent in some other more posh districts, many of them being the so-called, beloved "creatives".

One of the first way capitalist gentrification likes to manifest.

At the same time, the repressive authorities try to employ the usual weapon of social control in order to establish order in turbulent areas: in Kreuzberg, the Kottbusser Tor, historical meeting point for junkies and other scallies, is getting heavily criminalised. Angry citizens organised themselves in order to push out drug-dealers and junkies out of the square, some with and some without the help of state forces. Radicals tried to intervene in this conflict showing how State and police try to capitalize this conflict which can be seen as a typical "war among poor": surely many residents are in fact

unhappy of letting their children be too close to heroin dealing and syringes left lying around, remembering how in the 80's heroin invaded the poor neighborhood of Kreuzberg making a lot of victims among the Turkish/Arabian youths (and in the movement like everywhere else).

Radicals tried to show with a presence on the square and other interventions how the answer to such a conflict can not be the militarization of the square as it is happening recently. Indeed cops and securities of different sorts patrol the area, with the aim to clean it up from the "scum".

The latter becomes now the excuse used to justify the upcoming project of Kottbusser Tor underground as best complete video-surveilled underground of the city.

In Neukölln, the answer for violent conflicts inside certain schools with high presence of youth of Arabian or Turkish background, is to put private securities in front of them.

Meanwhile, the "Ordnungsamt" (a specific type of state forces, they do not carry lethal weapon and are responsible for minor offences) patrols the street making salty bills for bikers without lights or undertakers of minor offences such as letting your dog shitting in the wrong spot.

Meanwhile, Friedrichshain and Kreuzberg are invaded by an incredible number of police forces of every kind: above all, one like to try to intimidate inhabitants by sending a huge number of plainclothes police forces. People have to feel their breath on their necks and rather think twice when undertaking actions of attack.

People have to get fear, feel that they are under control, that *they* have their eyes open, pointed at you. Despite the situation, or probably exactly in response to this, the social conflict in the city does not seem to decrease.

Rather the opposite.

The last months there have been protests of various natures crossing the city surface: as example, the recent national strike of students and pupils against the situation of schools and universities, the enforcement of the so-called "Bologna" plan¹, brought thousands on the streets. Demonstrations took place, occupations of the universities, banks got occupied temporarily in order to protest against

their finance by the State while it cuts the money for public education. The city is not yet as completely pacified as they would like it to be.

One terrain of struggle which, even if often a bit too limited in perspective, has steadily developed and widened during the last years, has been the topic of anti-gentrification and for creating and defending free-spaces.

Berlin knew a huge wave of squatting during the last twenty years, which got stopped by a heavily organised police force mixed with a recuperation of the struggle by local politicians offering contracts to squatters.

Actually a story which repeats itself in many other countries and European cities and was actually an example for many other countries for what concerns the fight against squatting.

However, since the situation began to become dramatic in more recent times, so the resistance and attack against the various projects of capitalist city restructuring and planned eviction grew up.

A blossom of autonomous, anarchist, radical or also more reformist initiatives exploded: many began again to show their anger against their and others displacement from a city which aim to integrate everybody under its "alternative" image.

But not all city inhabitants are willing to play this game and they are showing it during the last years.

From direct actions against luxury projects within poor neighborhoods, to the self-organization of tenants against their displacement, often against specific luxury projects, passing through usual demonstrations to finish with the ever growing phenomena of torching expensive cars, a wide range of acts of resistance makes clear the will to have a say on what is going on in the city.

The press, the politicians and the police are seriously concerned about this real threat: everyday there would be several articles spent on the conflict in regards to city restructuring, burning cars, bad autonomen, violent ones, intolerants and so on.

Such a conflict can not be ignored and fast became a major theme in the city,

being on the mouth of large parts of the population and source of eternal disputes in forums or bourgeois press, but also in the bakery on the street corner.



The widespread and confrontational nature of certain acts of attack force the authorities to recognize again an enemy they thought they would have beat down long ago.

They talk these days on how they undervalued the "left terror" and thought the only serious threat would have remained the "Islamic one". Pearls of mainstream media creativity have been falling down lately: above all, active opponents to the gentrification process have been defined as "kiez talibans" (kiez is a popular way of calling "district") or "red khmer".

Such social conflict, although when often way too limited to anarchists and autonomen, try and sometime manage to connect with other ongoing struggles: during the last action weeks against eviction and gentrification, many other themes have been touched, such like active anti-militarism or against the deportation of refugees.

In the interconnection of these different fields lies the potentiality towards the affirmation of the totality of our attack against the existent.

Action weeks we said. A recent event which animated Berlin's nights and days, which for its importance within the city's political chessboard needs a little introduction.

Between the 6th and the 20th of June, the self-organised Berlin's based campaign called "Wir Bleiben Alle" ("we stay all", self-organised libertarian campaign born over two years ago)) called for two weeks of decentralized, self-organised direct action against capitalist city restructuring. The action weeks took place already a

year ago but lasted only a week, gathering a large number of confrontational actions against State and Capital and forcing Berlin's police chief to invite Porsche drivers not to park their jewel in Kreuzberg because one can not guarantee that the car would not be torched.

So this year we wanted to repeat the good exploit but, at the same time, try to not reproduce exactly the same: therefore one called for two weeks instead of one.

The action weeks pointed a lot about the concept of self-organization (by using this concept we mean here the will to take your present into your hands and self organise yourself towards

its destruction and not its reproduction, for a liberated society) of all the ones who would have come to Berlin: the campaign produced a structure comprised of info-points, food, sleeping places, info-ticker (where reports of actions were published) and a pirate radio. The ticker and the radio have been two of the best functioning elements of the weeks structure: one could send in real time also by SMS (when one has a so-called "clean" mobilephone) informations and updates about spontaneous actions taking place on the online ticker, so that people could know what was going on and eventually join in, as also sending claims for militant actions.

The pirate radio was broadcasting in Friedrichshain and Kreuzberg, also giving out information and updates but also deepening some themes related or not to the topic of those days, quickly becoming a thorn in the back of authorities.

Indeed it became the center of a scandal, since authorities called for its eviction after she had been broadcast, while the cops showed their disinterest to try to break into a famous social center (Köpi) and further escalate the mood. Noticeable has been also how people contributed to gather the number plate of civil cars spotted at actions, information which seems clearly to have been used afterward since a number of them got recognized and attacked during July and August.

So, as said, one pointed on the self-organization of participants. A few info-events got organised, some more public happenings and the last day the occupation of the Tempelhof airport (a huge empty area encircled by a fence and due to become a playground for

speculators soon) was due to take place.

During all the two weeks, a wide range of confrontational actions took place. Spontaneous demonstrations, window breaking, arson, paint-bombs and so on colored the days of a summer, which was not yet there. The police, as declared beforehand, occupied in a massive way the well-known turbulent districts, mostly with plainclothes police.

This did not prevent people to take action (and mostly getting away with it), a positive sign that despite their apparatus the attacks do not seem to decrease.

The wideness of the action targets positively prove the fact that many people are not willing to limit their range of intervention exclusively on the anti-gentrification/anti-eviction struggle but are determined to make clear the totality of their revolt.

Through two arson attacks against the DHL (a sister-company of the German post, "victim" of an ongoing campaign since almost a year which runs under the motto "comprehensive resistance": their involvement with the German army, for which they undertake delivery services, it the reason behind the high number of attacks and public actions, during the action days 9 of their vans got torched) made clear the link to the anti-militarist struggle, an attempt to stop the deportation of 100 Vietnamese people from the airport Schönefeld and an arson attack against the company Bärenmenu (10 vans torched), sister-company of the giant Sodexo, responsible for making profits with detention center for refugees and prison, explained the will towards an active anti-racist intervention beside its often charitable aspect.

The arson attack against some vans of the afore mentioned "Ordnungsamt" showed the refusal towards social control, a decisive mean within State struggle against freespaces and an uncontrollable life.

Of course, many luxury building projects like lofts got also victim of either arson, property damage or paint-bombs, as also some expensive cars kept of getting torched. Two squatting actions took place, quite fast and brutally down with the usual number of riot-cops.

For two weeks, the public discourse has been dominated by the militant response against the process of displacement, while authorities sweat off anger

for the lack of success in terms of arrests (although one person from the Netherlands currently sits in pretrial detention accused of torching a car).

The weeks finished with the squat attempt of the airport, which brought 5000 people in the area for all the day, giving life to a few serious attempts of tearing down the fence, a lot of spontaneous demonstrations and some attacks on the cops, who were massively present to protect the area and proved once again their known brutality.



One could see their will to revenge for the past weeks which, from their side, has proved rather like a hole in the water.

The state threw off the mask and it came out that it spent 2.5 million euro to protect an empty field. Clever.

But what they actually were protecting was the concept of legality, sacred in this country, which is slowly collapsing in the minds of many, besides of the ones who already spit on it since longer. Even though the Tempelhof event was rather focus on a spectacularization of the action, it managed to raise a lot of attention about the problem of privatization of spaces as also awareness in the neighborhood of Neukölln, where a part of the airport is and where one made attempts to connect with the inhabitants by different means, like spreading propaganda in German and Turkish, for example.

To the writer it looked clear how in this day no occupation of the airport would have been possible and that the attempt would have remain rather symbolic, facing an armada of cops and giving many possibilities to our enemies to demoralize us.

In general a lot of people expressed sympathy towards different forms of militant actions, especially burning cars, as also some documentaries and interview produced by the bourgeois press showed lately: one perhaps does

not take action yet, but at least show understanding and sympathy for targets they also have a problem with.

As also the police declared, their biggest problem in terms of finding responsible for the arson is the fact that, although they invited citizens to become witness of "strange movements in the areas", nobody went yet to them to release any declaration. As they declared, they also fear that there is a silent acceptance from many because the actions are directed against either rich people of powerful companies.

It is up to us to transform such a silent acceptance into a practical complicity. Some people are trying to make an effort in this direction by producing a flyer for the neighbors in the northern part of Friedrichshain, where they explain the necessity of the attacks and why these happen: distributed in several thousands of postboxes, it gathered already quite a lot of answers, ranging from "i can help in different ways but not yet with burning cars" to one of complete condemnation of acts. Common interest was found in entering within a communication process with people one lives so close but mostly so far with, due to atomization and a steady skeptical attitude against each other. An interesting project which can bring some good fruits in the future.

However, as the action weeks showed, the problem still remains how to generalise more such practices of attack in the rest of society or, better, how to light the spark after which the other exploited and displaced ones will make those practices theirs.

The action weeks brought again a known problem: on the one side, they were decentralized and self-organised, probably mostly undertaken by people who are not really beginners and are already organised to a certain extent, which brought to a conspicuous number of direct actions, with a more or less secure outcome and a (also more and less) low repressive consequences, but this at the price to not having many moments of outburst of collective anger as also of producing the involvement of a wide range of people, especially of those who are not yet that experienced but willing to become such, only they need often some links and comradely advices which are not always coming. On the other, mass actions like Tempelhof which bring many on the streets, involve new people ready to fight, can create some moments of felt collectivity, but are mostly totally controllable from State side since a lot

of thing are predictable and follow a known scheme.

A huge dichotomy indeed which represents us here in Berlin as in other places in the world often. One possible answer remains the try to spread and general awareness both about possible confrontational praxis and also about the importance of self-organization itself, while at the same moment avoiding a specialization towards specific way of acting and keep on creating collective moments where our anger and unsatisfaction towards the present can unleash and represent a threat for this system of exploitation.

END

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¹The Bologna Plan was born from the Bologna Declaration, an agreement signed in 1999, in the Italian city, by the Ministers of Education of the members of the European Union. The main goal of this Plan is to form the Superior Education European Space, which should be effective by 2010. The idea behind is to renew the contents of the Universities Education programs, graduate and postgraduate, in accordance to the new social and economic demands, pushing more and more universities towards an Anglo-Saxon model based on bachelor and specialization courses with a strict control on the attendance of pupils at the courses. Above all, this reform fully undergoes the needs of the economic capitalist market by forming the adaptable, flexible workers of tomorrow, also due to the even more than before strict interconnection of market's needs and study programs.

The Schanzenfest Riot

4th and 5th of July 2009. The Schanzenfest in Hamburg-Altona exists since 1988. It all started with a fleemarket, several stages and info-tables of left and radical left initiatives, that became more more commercial over the years. Traditionally the Schanzenfest is not getting registered with the authorities, and especially as some smaller confrontations with the police occur there since the 90s it happens to be a thorn in their side. Even right-wing senator Roland Schill did not manage to eliminate it, but since his attempts to get rid of it, confrontation with police in the evening became more intense.

This year the senate of the city, a coalition of conservatives and greens, tried to take over the Schanzenfest with some ›citizens initiatives‹ and temples of consumption, which are increasingly popping up in the Schanze neighbourhood, that is plagued with gentrification. This attempt was not successful, a planned ban failed as well. So everything seemed to be like it ever was, a big party between the Metro station Sternschanze and the autonomous centre ›Rote Flora‹.

Few days before nine luxury cars & vehicles of the company DHL [which provides services to the German army] were set on fire, an accumulation of broken windows of shops unwanted in the area lead to the installation of cameras in private apartments in the neighbourhood. In the early morning hours a house was squatted in Rosenstrasse, which is situated in the middle of the Schanzenfest. In the afternoon a lot of people gathered at the stage in front of the Flora and in the park behind it. By 8 o'clock in the evening the police started to provocatively walk through the Fest in larger groups. The order of senator of the interior Ahlhaus was clear: The riot was supposed to start and end during daytime. Unfortunately we made the mistake to take on this offer. It would have been better to wait and start from a different, from a moving point. So the first contacts with the enemy were made before sunset upon the most camera surveilled spot in town: in front of the Rote Flora. Police immediately stormed into the crowd of 3000 people with special arrest units and water cannons. After some short attacks with bottles and small chase-away-the-birds noise ammunition the police gained control over the situation. It should be noticed here, that in Hamburg, different from Berlin, stones are very rare. A deposit in the park was found and immediately closed off by the police, lots of people found themselves incircled. We then moved right into the Schanzenfest where the police created themselves new enemies through their constant deployment of water cannons, pepperspray and batons, also against lots of people uninvolved.

In front of the squat we managed again to engage in a frontal situation, then the police had finally destroyed the street party, not without suffering losses. Now they protected a space that was constantly attacked from the edges. As our tactics was increasingly based on small groups attacking, it became more and more impossible for the pigs to maneuver in the narrow side streets. After a two hours confrontation in a

street next to Schanzenpark a mob of 50 activists formed moving in direction to Pferdemarkt. Convoys of the pigs approaching were forced to turn around with large amounts of flying stuff, the streets were blocked with numerous barricades. Another group in the meantime attacked the police station in Lerchenstraße and burned a cop car in front of it.

At Pferdemarkt the groups active there made one of the typical tactical mistakes: They remained in the same place for a long time, and as the police approached from three sides, the arriving police lines were attacked, while the people still kept standing there. This gave civil police the opportunity to infiltrate the group and prepare the ground for arrests. A static situation has to be avoided! What is missing here is a structure that is able to get through with its proposals to get the mob on the move. But still some cops and their vehicles got heavily battered. In parts this was due to the traditional appearance of the Hamburg police: Carrying baton and shield it is not possible to make arrests, so they were just targets.

As more and more civil cops and snatch squads move in, we decided to withdraw. Others kept going, the pigs then stormed the St.Pauli faclub bar ›Jolly Rogers‹. According to the press a civil cop car was also set ablaze. All in all there we left 72 pigs wounded, which is a good result considering the permanent shortage of stones. The riot went on for six hours, 86 persons got arrested, but all of them were released the next day. The police made themselves a lot of enemies, even amongst the normal Hamburg people. To protest police violence there will be another Schanzenfest.

Schanzenfest at the 12th of September 2009.

A ›Reloaded‹ fest was held again on the 12th of September to assert the self-organised resolve to refuse the legalisation of the fest and also against the police and council repression, and those who wish to see the fest cease. After a sunny and positive day featuring sounds of deep techno, punk, dub and ragga, the fest stretched into the night, with the pigs taking a ›de-escalation‹ tactic and staying well clear, a victory. Later on in the night the police station of the area was attacked by a large mob of around 50 people and fires were set on the streets. An apple computer shop was looted and a burning barricade was put on a main road to the harbour. Against commercialisation, law & order!

THE PRISON IS NOTHING MORE than a reflection of the society in which we live. A society that resembles a great prison in which the majority of the population are locked up because of the necessity to find money, because of the lack of perspective in life, because of roles of submission and servitude that are being imposed by the ruling values. Just like in the street there are people in the prisons, psychiatric institutions, detention centres who do not come to peace with this, that do not burry a certain taste for freedom, for a better life, because the judge imposes that. People that refuse the humiliation every day to obey the guards and chiefs. For whom the walls and the barbwire of the prisons are not yet marked in their brains, and rather observe them as obstacles that have to be overcome. Because the punishment society gave them, through its judges, only is a consequence of a world that is based on the exploitation and obedience.

ABOUT THE DESTRUCTION OF THE ISOLATION UNIT IN THE PRISON OF BRUGGE

SINCE THREE YEARS a small storm of revolt blows through the tens of Belgian prisons and detention centres. By rising up, by burning the prisons infrastructure, by attacking guards, by escaping, some prisoners found back what the system tried to take from them period: courage, a desire for freedom, a rebellion that dreams of finishing with at least a part of the mess this society brings.

ANSWERING TO THIS, the State opened two new isolation units in Brugge and Lantin, real prisons inside the prison, to be able to better isolate and break the 'unruly'. But even in these cages, some haven't lost the taste of combat. On the 2nd of April 2009, prisoners in Brugge have flooded the cells of this unit after which they smashed the unit almost completely. On the moment that the government is announcing its plans to construct seven new prisons, they are obliged to close down their showpiece, the isolation unit in Brugge. The prison machine isn't that well oiled as it seems.



STRENGTH AND COURAGE FOR ALL THOSE WHO FIGHT
FOR FREEDOM, INSIDE AND OUTSIDE!

LET US, WE AS WELL, ATTACK EVERYTHING
WHICH IS EXPLOITING AND LOCKING US UP!



Summer. Sea, heat and having fun.

Surely the people who are having a few weeks holidays from their grey working daily life are happy to experience those things. The –extreme heat during the months of July and August, inevitably lets one think about the many people who at that moment are spending hours in their cars on the highways, in order to move from point A to point B and enjoy the fun Capital dictates them within prescribed boundaries. They must cook in the sun right now, one imagines, as soon as one sees certain pictures passed on the television. But they are not the only ones who suffer under the heat.

Moreover, they are surely the last ones who suffer at most. Inside our heads are coming rather the pictures of people who have to spend almost their entire day within a few square meters together with 10 or 15 others. People who have been robbed of their freedom and are imprisoned inside the dungeons of the Italian state (and of all the others), having to cope somehow with such heat. A situation which repeats every summer and carries often dramatic consequences, such like the growth of “suicides” shows. A miserable present which leaves the majority of the people indifferent.

However, during this summer it seems as if the answers of prisoners in Italy in response to this heat would be different than during other times. In fact, as one knows, the heat warms up the brain and the heart, therefore this can lead to dangerous and rash thoughts and reactions. And that is exactly what is happening.

After a winter where thousands fought against the life sentences and their

Agitations inside Italian prisons a summer of resistance

conditions in general by undertaking a staggered hunger-strike which, however, could not reach any of the goals wanted but built up a feeling of solidarity and communication among the prisoners, as well as also with the people on the outside who were supporting them, now the dissatisfaction of the imprisoned manifests in a different way: everyday one can read about how the prisoner X in the prison Y attacked a screw.

The heat produces its first results.

From northern to southern Italy, many are the prisons where such acts took and take place. Acts directed against those who are largely responsible for the imprisonment and are understood as the very first manifestation of State power, since they open and lock up the doors everyday. As somebody wrote already, this is a feeling that one brings with her/himself for all her/his life.

But there have been also some other kind of acts which expressed such a refusal: moments where many prisoners hit the bars with different objects, in order to produce noise (a very beloved form of protest known in Italian as “battitura”), like in July inside the women section of the Rebibbia prison in Rome, or the shopping-strike in the prison of Enna, Sicily.

The latter has been undertaken in several Italian prisons and produced about 10.000 Euro of losses during the first week only inside Enna’s prison, it was also directed against the speculation of private companies inside prisons (in fact private companies would not get any income, surely a good way to create some problems inside the prison machine). There have also been revolts, like in Bergamo, Genoa or recently in Lucca and Florence: mattresses, sheets and similar objects have been lit up with fire and the screws who were showing up to sedate the revolt have been attacked by prisoners, who threw anything at them.

The screws are complaining about how small gas canisters, normally used for cooking, are being often used as Molotovs in order to attack them. The protest inside the prison of Genoa, which has rioted twice, has been a moment of solidarity directed towards the ongoing protest of the women section in Rome, which was beginning

back then. The forced isolation gets temporarily broken during such moments. There has also been a few other pieces of good news, such like escapes from the prison of Imperia (for the fourth time from the same window...) and Forli, as also well as other very depressing ones, like the various “suicides” which during the summer are getting much more due to the extremity of the situation. This enduring protest wave is also directed against the massive overcrowding of Italian prison: over 65.000 people are imprisoned, despite a capacity for maximum 55.000. One believes those numbers to increase up to 70.000 until the end of the year.

Therefore the heat can only further animate the self-consciousness over such conditions and provoke continuously such acts, who, sadly, met with little echo on the outside: many comrades are in holidays or busy with their own problems with repression, the others remain in silence.

Surely there is the usual press, which tries to put such protest under the usual bad light: but since this time it is about “acts of violence”, they are reporting more extensively, especially to make a place for news produced by the trade union of the screws. But one should not believe also that the government would remain absent under this scenario.

Rather the opposite: these protests shake it, because such a form of protest did not happened since a long time. They represent a new quality, after the last two years where prisoners undertook peaceful hunger-strikes. The latter have been organised under the dictate of some external associations, which contributed to organise them and followed a line which proclaimed a clear rejection of acts of violence or of forms of actions directed explicitly against the ones who reproduce the prison system.

The prison population tries now other (older) ways, probably since they did not reach any goal within the last years by undertaking such peaceful protests and also because some anarchists on the outside formulated a critique on the way such protests have been organised, a critique shared by many prisoners, as one can read in the many contributions by them published in the anti-prison

newspaper "La Bella" (a newspaper produced by anarchists which has covered a very important role as a mean of communication among prisoners during both hunger-strikes, -also especially since it was almost the only one). Therefore the alarm goes off for the government and one has to bring out a rabbit out of the cylinder, otherwise the situation can become uncontrollable.

This time one has had the wonderful idea to widen the usage of the army for what concerns prisons. In fact since longer time there is a proposal which foresees the employment of the army inside prisons. The responsible unit of Berlusconi's political party, the Popolo della Libertà, (PdL), for matters related to the sphere of Justice, proposed its own way within the fight against the insecurities provoked by the immanent overcrowding of Italian prisons: the employment of the Army for what concerns duties of surveillance and securing the area around the prisons. Since Italy imprisons over 65.000 people at the moment and the surveillance over them all is difficult, one thought that if one could temporarily employ the army to take over the aforementioned duties, there would be more forces to be used to bring order inside prisons. It is not yet known how this plan will exactly look like and if and under which conditions it will be applied. But what is clear is the will towards a further employment of the Army for operations of inner security, as also its growing presence in most Italian metropolis' shows. Therefore it seems rather a "normal" consequence that under such a situation of state of exception which became now "normal" one is ready to send the army to the prisons.

Nothing seems any longer impossible in this country from a repressive point of view: we can only hope that the people met by these measures and the people who feel in solidarity with them will find their own way in order to fight back



such developments in a consequent way. The agitations inside prisons are a good sign in this direction.

We salute them and we wish their further extension, and also resolute support on the streets, on the outside.

In order to finish with prisons and their world.

ABC Berlin

A small chronology of the agitations

5.09.09: Demo outside the prison of Sollicciano in solidarity to the mutiny which took place in the jail on the 18th of August.

27.08.09: Teramo, four prisoners attack some screws.

26.08.09: Pisa, half of the 400 prisoners set furniture and private properties on fire, while throwing some gas canister and bottles in the corridor.

22.08.09: Vibo Valentia, some prisoners set furniture on fire.

21.08.09: Rome, the "battitura" (noise

protest) goes on in the womens section of Rebibbia, and some gas canisters are exploded. Prisoners demand that cells get open all the day long because of the unbearable heat.

21.08.09: Venice, revolt in the prison, furniture set alight and cells destroyed by the prisoners.

21.08.09: Trani, 270 prisoners in protest, they undertake the "battitura".

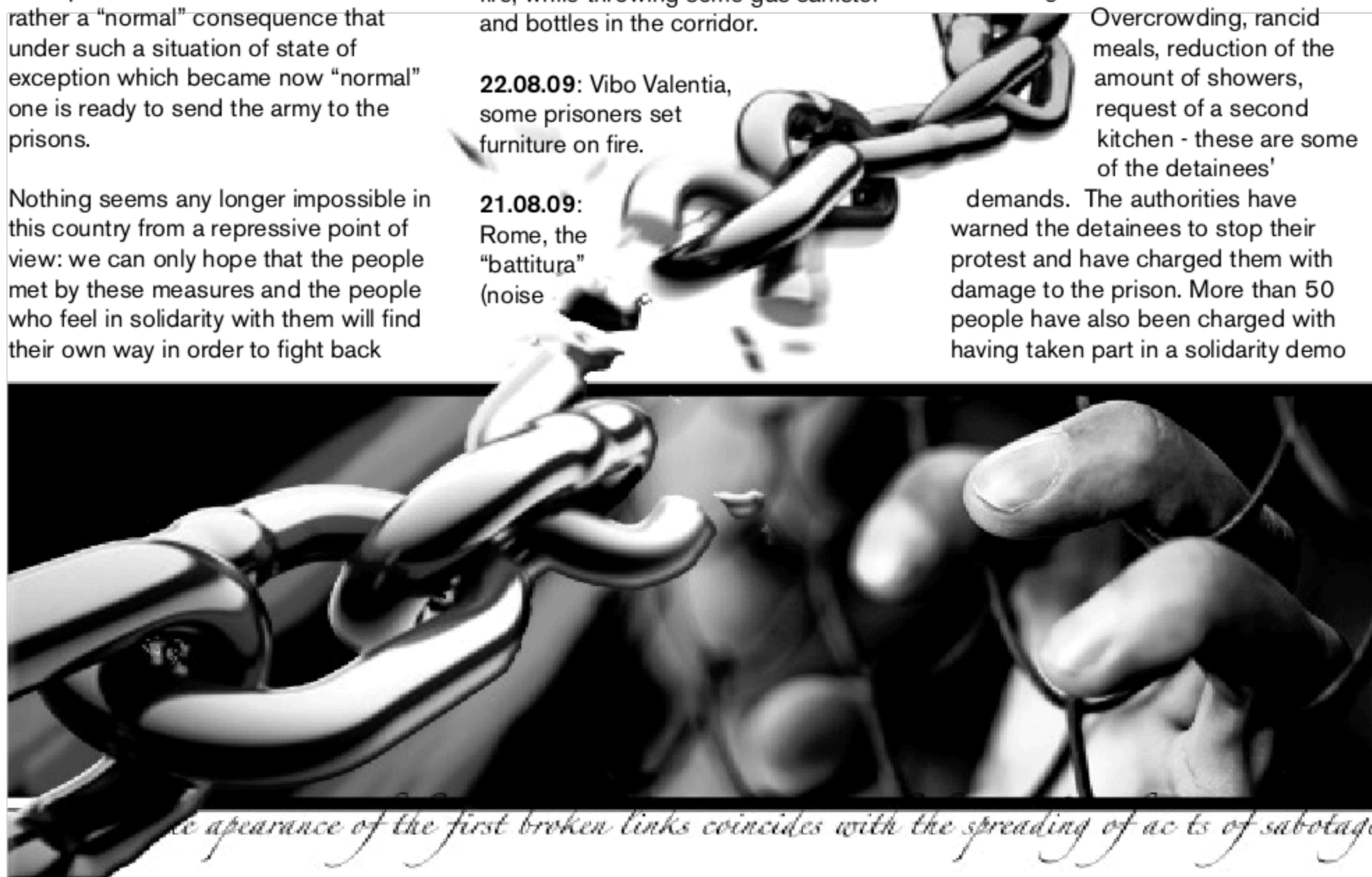
20.08.09: Monza, a prisoner escapes.

19.08.09: Prato and Pesaro, "battitura" three times a days.

18.08.09: Firenze, a revolt explodes inside Sollicciano's prison. At least 500 prisoners took part in it, setting alight anything which they could find, then screaming and undertaking the "battitura". They were screaming "Freedom". Cops needed a few hours in order to restore the order, many days are foreseen in order to repair the damaged prison. The prisoners started burning mattresses and bedsheets after the weekly visits had been denied. The jail was built for 460 people and now hosts more than the double. 3-4 people sleep together in single cells, up to 6 people in cells for 3. There aren't many activities available in the building, and not everyone is allowed to work. Most detainees spend 22 hrs a day in their cells. Women are not even allowed the few activities available in the building with the excuse that "there aren't enough women", even though there are more than 100.

Overcrowding, rancid meals, reduction of the amount of showers, request of a second kitchen - these are some of the detainees'

demands. The authorities have warned the detainees to stop their protest and have charged them with damage to the prison. More than 50 people have also been charged with having taken part in a solidarity demo



The appearance of the first broken links coincides with the spreading of acts of sabotage

outside the prison on 29th August. The protest has spread to other prisons - Pisa, Naples, Milan - in the following days.

18.08.09: Bologna, two prisoners escape during the yard time from the juvenile prison, after attacking a screw and jumping over the prison wall.

18.08.09: Reggio Emilia, Pistoia and S. Gimignano: again a screws attacked.

Until mid of August: Bologna, the women imprisoned inside the women's section of "La Dozza" protest against their conditions through the "battitura" three times a day. Bologna's prison imprisons over 1.200 people (76 women, one child and 1.180 men), despite the fact that it could contain only 480 people.

17.08.09: Como, prisoners undertake the "battitura" and then let their gas canisters exploding creating chaos and damaging the light-system. They threw water and soup in the corridors so to slow down the run of the screws. In fact some of them fell down and one went to the hospital.

17.08.09: Udine, prisoners undertake a three-day hungerstrike against overcrowding.

05.08.09: Ivrea, five algerian prisoners protest through acts of self-arm.

05.08.09: Treviso, a screw gets attacked. Only a few days before there had been a similar attack.

04.08.09: Lucca, a revolt explodes in the prison, furniture is set on fire and objects are thrown against the screws.

03.08.09: Screws get attacked in the prisons of Naples and Cuneo.

01.08.09: Venice, a prisoner attacks a screw and send him to the hospital.

01.08.09: Prato, a prisoner attacks three screws, one gets his hand broken.

29.07.09: Benevento, a screw gets attacked.

24.07.09: Milano, a prisoner attacks a screw and a prison doctor.

15.07.09: Enna, the prisoners begin their shopping strike.

14.07.09: Forli, a prisoner escapes during his moving in the hospital, despite being handcuffed.

11.07.09: Salerno, a prisoner attacks a screws inside the maximum security section.

10.07.09: Rome, the prisoners of the women section of Rebibbia's prison begin their protest- -a shopping strike between the 10th and the 19th of July, also a daily "battitura" between the 10th and the 15th.

08.07.09: Imperia, one prisoner sentenced to 10 years escapes from a window.

23.06.09: Genoa, the prisoners begin their "battitura" and set their sheets alight on their windows. Only a few days later a similar protest takes place again, where one set also mattresses and other objects alight.



Italy - The Dark Heart of Europe

What follows is the translation of a leaflet distributed in Bologna, which exposes the latest repressive episodes against anarchists and dissidents in Italy.

SOLIDARITY IS A WEAPON! LET'S POINT IT AT THE ENEMY!

A public opinion moulded by the media, mirror of a society modelled on the needs of a market in crisis. A mass of people indifferent to the horrors of war, to which it is so sadly accustomed that it applauds at the diffusion of military strategies on the internal front. The rubbish dumps in Naples, the piazzas of various Italian towns, the camps in earthquake stricken L'Aquila, the concentration camps for immigrants without stay permit, the 'protection of international leaders': these are all emergency situations controlled by the army 'engaged in functions of public order' and are also clear signs of a society that is heading towards a totalitarian scenario. It is not surprising that those who defend this desolate reality arms in

hand also repress with great strength those who do not submit, who rebel, who revolt. On June 10 six people are arrested between Sardinia, Rome and Genoa only because they are suspected of 'preparing some big coup' against the G8. All of them are accused of belonging to a criminal association with terrorist aims. On July 3 at dawn 40 houses of anarchists mainly from the Lazio and Abruzzo regions are searched by the ROS (Special anti-terror unit of Carabinieri). All anarchists are charged with article 270 bis. Sergio and Alessandro, two comrades from Perugia, are taken to prison and accused of having attempted to sabotage a high speed railway line. On July 6 twenty one students engaged in struggles all over Italy are arrested and accused of having taken part and organized the clashes occurred in Turin in May during a demo. In the evening of July 10 a road in Bologna is blocked with burnt tyres whereas in the surrounding streets two banks are damaged and writings are left on the walls. Soon afterwards two anarchist comrades, Robert and Mattia, are arrested and taken to La Dozza prison. Simultaneously an 'anarchist hunt' all over the town leads to dozens of anarchists been seized in the streets and taken to the police headquarters for hours.

These attacks are just the latest act of a very heavy repressive atmosphere: at the end of May an anarchist comrade in Bologna was sentenced to six-month imprisonment only for reacting to the nth stop by the police and other comrades were denounced for having fly posted posters (only to mentioned a few examples). In Ferrara, meanwhile, arrests, stop-and-search, intimidation by the cops are everyday events. For example, on July 9 in Ferrara six comrades were kept for hours in the police headquarters simply for some writings against the G8. It is imperative to place the latest arrests in a wider context of social sterilisation so that along with the arrested comrades we can defend the practises for which they have been arrested. To hold back means to smooth the way for the advancing of the enemy; on the contrary to diversify and spread solidarity is the best way to re-launch the struggle. Not by chance these arrests came just before the G8 summit in L'Aquila: those who govern us are sending an obvious intimidatory message: 'Trouble to those who dare overstep the barrier of what is permitted'. And cynically they add: 'You can express your dissent within the constituted power'. It is therefore quite clear what they fear.

**ON THE SIDE OF THOSE WHO,
CRUSHED UNDER AN OPPRESSIVE
SKY, CHOOSE TO SOW TEMPEST
FREE EVERYBODY! FREE NOW!**

Anarchists from Bologna



A boom in the night changes the life of a tranquil western town: three hundred people die in the earthquake while houses, shops, offices, a number of monuments and many other buildings get destroyed. Hundreds of people have lost everything. The State sets up tents and camps for the people left homeless. People are scared especially as tremors don't seem to stop. Therefore **Someone** decides that those people and those camps can be used as a test to experiment military control over an entire population without anybody knowing. A NATO report on metropolis issued in 2000 already depicted such a scenario.

As the media transform death and destruction into a show and the funerals are over, the time comes for propaganda and misinformation. Proper check-points are set in the camps for anyone who wants to go out or come in, searches are made on the refugees, who cannot cook, receive visits from friends or keep their pets with them. Nothing can be self-organised, everything is managed by the civil protection even including what people in the camps have to eat and drink. No internet, no leaflets, no kitchens, no space for discussions. Instead, night patrols while people try to sleep, showers in the open air, toilets unfit for use. For the weakest, like the elderly, everything is incredibly more complicated. It looks like a war scene, it looks like Gaza, and maybe it is not so different.

First the army in the Italian towns, now the militarisation of L'Aquila. Meantime a law on security is approved, which turns the desperation of thousands of foreigners into crime, crushes their human dignity and legalises the racism of those who want to exploit them. The Italian government becomes the vanguard of the realisation of war everywhere, not only in distant countries. The economic downturn has increased poverty and precariousness even in the rich nations, but along with them discontent and dissent towards those who hold power might increase too. Therefore here are the instruments to prevent this from happening: control and repression. L'Aquila is the most outstanding example of this experimentation.

In this scenario the civil protection plays a very important part along with the

military. Not by chance these individuals were the protagonists of antiterrorism exercises that prepared the big towns to deal with war (here we are again). The civil protection holds the power to manage not only the emergency but also the reconstruction, which is a temptation to many and will certainly make the usual guys wealthier. The Abruzzo

region is a big slice of cake to be shared and the civil protection represents the faithful guard dog that watches everything just as happened with the rubbish emergency in Naples. Rubbish and people hit by the earthquake are dealt with in the same manner by the State.

Even in the organisation of the G8 the civil protection servants are in the first row, as they will escort the powerful of the earth in a tour among the ruins of L'Aquila 'Yes, to the G8'. While people are in the tents, isolated and carefully watched, not far from there the most powerful will decide, between aperitifs and dinners, how many crumbs to concede so that the system does not sink or at least sinks as late as possible.

A poet said that when the truth is buried underground it acquires such a big strength of explosion that it will make everything blow up. May the truth start to accumulate strength then, the strength of the exploited, the rebels, those who are tired to suffer, and may it be unleashed against the exploiters of all nations.

Anarchists

A testimony from the Abruzzo camps

L'Aquila is a war scenario, murderer bosses give us back our earth!

... We still can't understand what they want to achieve. Certainly they are experimenting with war and total dominion over the population.

Secret services, cops of all sorts, the mafia, the camorra and now the G8 are concentrated in the area of L'Aquila. Along with the fire brigade and 60,000 inhabitants, of which half accommodated in tents, there are more than 70,000 men and women in uniform in L'Aquila: army, carabinieri, police, finance guard, etc. And then there are the eco-guards with their beautiful uniforms, who, instead of helping the refugees, patrol and check the documents of anybody getting in and out of the camps. There is also Berlusconi's civil protection, who prevents any expression of solidarity and does not allow the refugees to install the internet connection (they say: 'We've got it for ourselves, after

all the refugees don't need it!'). If you ask them to place chemical toilets at the bottom of the camps, where there is less control, or if you simply ask for some toilet paper, they say to ask the fire brigade. And then there is the plethora of paid volunteers, including those of the Red Cross. In each camp occupied by 160 refugees there are at least 200 cops. And of course there are police in plain clothes and Digos scattered all over the territory.

These camps are concentration camps. It is not allowed to keep pets (with rare exceptions that are trumpeted on television), it is not allowed to go in other camps to visit friends and relatives without being identified, it is not allowed to cook, to wash oneself, to self-manage oneself. When the trucks of provisions arrive people fight to secure the best stuff. They treat us like brainless people.

They invaded, colonised and misinformed us. Newspapers do not arrive in the camps. If you want to buy one you need to get out early in the morning after being identified and try to reach the nearest newsagent (we have the mark of the earthquake victim: a card to be well exposed when you collect the food or you want to have a shower or go to the barber every 15 days). For women, especially the elderly, to have a shower is a tragedy, they need to go to Rome and come back before the gates are closed otherwise they have to take cold showers in the camp under the sight of cops and men in general. In many camps, in fact, showers are not in containers but in the open air. The elder and the disabled are compelled to piss in the tent because there are no chemical toilets at the bottom of the camps, where there's less surveillance. The toilets are at the entrance of the camp, where stand the civil protection and all the cops, and they also have electronic barriers.

Many tents are unfit for use (rain water comes inside and the refugees have to dig canals to collect the water in a bucket that they will empty the day after); others have buttons and ropes instead of zips and even a strong young person takes 10 minutes to open or close it. In the night you try to sleep and forget all this mess, you try not to think of the future, there's no future: we didn't have a job before, and now we don't even have a place. And while you try to feel asleep in the middle of this horror, the men in uniform get into your tent and point the lights on your face to check who is in and if you are using a computer or the television (it is not allowed to do that in the tent). There's the curfew. They arrested a Romanian for stealing some copper from the collapsed houses whereas the real looters are those who are paid to keep us inside the camps. And with the G8 it's going to be even more awful.

Only the powerful will gain wealth from this earthquake.

ATTACK THE ARMS FACTORIES

SOLIDARITY WITH THE EDO DEFENDANTS (BY SOME ANARCHISTS)

We thought this article interesting because it highlights problems that exists for many comrades trying to work inside single-issue campaigns, due to the underlying statistic logic of legalistic 'rights-based' organising. To succeed against our enemies, our comrades will have to ask themselves the question *"is it possible to develop these struggles in a more profound direction?"*

EDO MBM is a daughter company of ITT America. ITT are one of the top ten manufacturers of weapons in the world, currently supplying the US military with electrical equipment designed and used for warfare world wide. In recognition of EDO MBM's implicit role within the global industrial military complex, the platform 'Smash EDO' has formulated a campaign which has persistently and relentlessly acted against weapons components being produced in Brighton, UK. Smash EDO participate in an intermediate struggle, they wish to intervene and remove EDO/MBM from their local area whilst keeping an international anti-war perspective that sees the campaign as only one part of the fight against the arms trade and militarism.

'Smash EDO' have taken blue prints from the UK Animal Liberation movement (for example: ALF, SHAC) The chosen method focuses on one specific target, downsizing the 'enemy', and attacking persistently. 'Smash EDO' is a single-issue campaign with a strong anarchist tendency. EDO has been a target for over five years by some of Brighton's activists and anarchists, as well as others who came from across the UK and beyond.

A variety of direct actions have been applied, including 'lock-ons', roof top occupations, 'die ins',



invasions of the premises and every week without fail, there are 'noise' demos at the gates of the factory. These actions are repeated many times and often result in the short term closing of EDO MBM. Ultimately these acts are committed as a media stunt, but usually they result in some delays in work productivity. The managing director has been forced to damage his own property on many occasions, by cutting through his own fortifications, or smashing his own windows to enter the building.

Individuals doing these kind of direct actions usually hold themselves accountable in this context and act within a framework of democratic legitimacy, ie. using their 'right' to protest.

It is clear that many who act under the name Smash EDO believe in their 'right' to challenge and/or uphold certain aspects of the Legal system. The campaign has fought its way through the High courts in order to protect British protesting laws and has supported countless other court cases relating to Media Stunts and attacks directed at the Factory. An admirable effort within this framework, however, the framework must be critiqued. Later this will be addressed.

It is fair to say that Smash EDO has inspired individuals from all over the UK and beyond, this has given birth to a real diversity of direct actions. Individuals and groups have autonomously acted in defiance generating an attack that crushes socially imposed ideas of acceptable and accountable action.

Acts of sabotage have been relentlessly aimed at the EDO compound in Brighton. EDO have been hit hard where all large corporations feel pain most harshly, via economic damage. In 2006 air ventila-

tion units were smashed to pieces causing £40,000 worth of damage to the factory. Since this action EDO have fortified their premises with high fences, razor wire and 24 hour security. Regardless of such high fortification EDO has still been under attack. Windows have been repeatedly smashed, as well as graffiti and paint bomb attacks.

Brighton used to be home to two EDO MBM factories, one of which was shut down in November 2008. The company has been subjected to such high pressure that many employees have left, five managing directors have resigned and a large amount of regular workers also. Since the campaign started in 2004, EDO MBM's employment numbers have reduced by half, leaving them currently with a work force of only 100.

In June 2008 a 'Carnival against the Arms Trade' presented itself as a march through the streets of Brighton. The demonstration ended with clashes erupting outside of the EDO premises. The car park was invaded- as well as spray paint, windows were smashed and the managing director's car was attacked. There was another demonstration in October 2008 - 'Shut ITT'. There was a tense stand-off with the police several times during the demo, and small groups of people split off from the demo to cause damage with paint-filled bottles against the arms factory. The demo spread into the centre of the city with many places being caught up in the tumult.

In the early hours of 19 January 2009, EDO-MBM was attacked by 6 people in an accountable direct action against militarism. Over £300,000 worth of equipment was smashed, including computer systems, electronic work stations, as well as windows and general

damage to the property. The perpetrators of this action called themselves 'The Decommissioners' and held themselves accountable for the damage caused. The Decommissioners have stated in their own video communiqué that this specific action has arisen out of anger over the occupation and subjugation of Palestinians. It was a direct response to the killings of thousands within the Gaza strip, January 2009. EDO manufacture key components for the F15 and F16 fighter jets, The Israeli States weapon of choice for air bombardment. It has been stated by The Decommissioners that "the time for talking has gone too far" - The Decommissioners actions certainly speak louder than any words could in the context provided. They justified their actions in the context of preventing a 'war crime', using reference to international 'laws' and 'rights' which carries a belief in democracy and an individuals 'right' to uphold the 'law'. Their belief is that domestic English law is corrupt and not in compliance with international laws and therefore should be challenged.

The language used to 'justify' the decommissioning of EDO offers a legitimate face of the law to the general public. However, this face is misleading, this façade implies that there is a society worth reasoning with, that democratic legitimacy itself will bring about social change and 'justice', that adhering to some laws while others are manipulated by the State will gain a eventual positive outcome. This is in compliance with State imposed hierarchies that exist within capitalist framework and it is flawed and foolishly misguided. Any action that attempts to justify its means using laws which were created only to protect the State, will never appease or rise to meet the brutal fist which relentlessly punches the excluded.

Corporations like EDO-MBM legally facilitate the deaths of millions worldwide. They profit from war and the terror of capitalist accumulation. To act in solidarity with those who suffer directly under military occupation, whose daily reality receives the physical effects of the weapons manufactured in Brighton, those who feel the brunt of the sword, is all well and good, however, the sword slices its way through many aspects of society as it reaches its supposed target. The profit generated by EDO maintains an occupation of capital. The capital

gained from these wars helps to uphold the social order. War is a money making business, one of the largest and the capital gained reinforces State power and control. Control which tightens its grip on every soul which tries to breath an independent breath. Power that wages wars under the trickery of 'defence', in the deceptive name of 'democracy'.

The fight against EDO transcends wars legitimised by the State, the struggle touches everyone, this is social warfare. It is counter-productive to create a legitimate theory to frame ones actions within, what is important is to defy all attempts of legitimacy, to act out against State oppression, to ignore State imposed reasoning. The smashing of EDO, the act itself does this, it defies all social conditioning and assumed logics, the action itself is the theory.

It is our desire to widen the provided context, to crush the deceptive language of the State. 'Law' and 'democracy' are false ideas propagated by the ruling classes, the violent brutal repression on one hand, and on the other, the whole means of pacifist legal recuperation, representative politics, trade unions, reformism. It is time to offer a perspective which is lacking within the narrow scope generated by British politics since the 2002 anti-war movement picked up. It is time for our unbounded anarchist attack on the entire capitalist system without recourse to compromise.

Our only justification is that we hold a free society within us and are willing to do whatever it takes to destroy everything that prevents its realisation.

The above critique focuses on the decommissioning of EDO as an example, however, is relevant to many aspects of British activism. It is not meant to detract from the absolute solidarity felt in regards to those currently facing State oppression due to the mentioned act.

Since the decommissioning of EDO Brighton has seen its largest mobilisation in years. On May 4th. MAYDAY MAYDAY! was the event and over 1500 took to the streets. The slogan – SMASH EDO SMASH CAPITALISM – Smash EDO's underlying anti-capitalist critique finally found form, with a demonstration whose focus was not directly on the EDO factory. The Demo started by Brighton's pier

and walked through busy streets, with no attempt to make it to the factory gates. Maps of Brighton with marked targets of investors in the arms trade and EDO were handed out to all participating (and anyone else who would take one)- Bridging the gap between the single issue of EDO and the capitalist enterprise surrounding everyone's daily reality. A banner was dropped from Barclays bank, McDonalds was attacked, various banks and army outlets were paint bombed. Cop vans and cctv units were spray painted, and stones thrown at their windows. Throughout the entire demo the cops had to defend themselves, as the crowd were on the offensive. The day continued with various clashes and confrontations. Pressure on the city was maintained throughout the night as a variety of attacks continued. KFC (junk food outlet) was attacked, two banks got smashed and there were more paint attacks all over the city. It is yet to be seen whether the apparent evolution of the SmashEDO towards anti-capitalism at Mayday!Mayday! is the point from which the campaign is able to move beyond its self-created remit; the cage it has long outgrown, or whether it will continue to be suffocated by its appeal to legitimacy.

"The structure that exists for the sole purpose of taking action, lasts only as long as is necessary and then disbands so that the struggle can continue in other forms" - 'Anarchists, Base Organizations and Intermediate Struggles'.

There are nine individuals facing potential charges for the destruction of EDO. The Six 'Decommissioners' and three others who are held in 'connection' with the action. Eight out of the nine arrested were held on remand for one week in Lewis prison. One of which is still inside now and are likely to stay inside up until and throughout the trial. The charges faced for all are Conspiracy to commit Criminal damage. The trial date will be in May 2010.

Please write using the following address:

Elija Smith
XP 7551
HMP Bristol
19 Cambridge
Horfield.
BS7 BPS
UK

About the prison revolt in Caxias, Portugal

In 1996 a revolt disturbed the prison of Caxias, close to Lisbon; it was the fire that sparked after an ongoing struggle, strikes and tensions in prisons all over the country since 1994. On the 23rd of March 1996, one wing, that was divided in two, revolted fiercely against the guards, the abuse, the torture, the 200% overpopulation and the suffocation behind bars.

180 people fought that day, many ended up in the hospital after being shot by the guards and several bone fractures. The Portuguese bourgeois press and the justice like to speak of a "motim", mutiny, but as one of them refers it was more a 30 minute rebellion, unorganised and undeliberated.

Never was there a reform bill presented after this day, no differences, no repercussions, no real discussion. Today Portugal speaks about the prison again, in the media, in the parliament, and shows its 'free' mask, wants to listen to the stories of '96, to bring change to the modern, clean and democratic prisons, 'where there is no space for torture and mutiny'. So they decided to put 25 men, who were imprisoned in that wing at that time, to trial. 13 years later. The charges are riot, destruction and arson.

The first trial date, Thursday March 6th was a mess. Only 11 of the 25 men appeared, knowing that some are even currently unable to be found, but some had to come from where they are living these days; Spain, Germany, Italy, or another hell hole from the state.

Nobody really seemed to know what they were doing there, and the judge absolutely not. The chaos resulted in the interruption by the judge for a postponing to the 2nd of April. What will be presented and talked about then is a big question to everyone, but for sure the freedom of 25 men are again at stake in this ridiculous case.

Some comrades made a publication, that is being distributed in the prisons of Portugal at the moment.

Solidarity with the 25

(Translated editorial from the brochure)

On March 23, 1996 a "riot" took place in the Fortress of Caxias (Portugal),

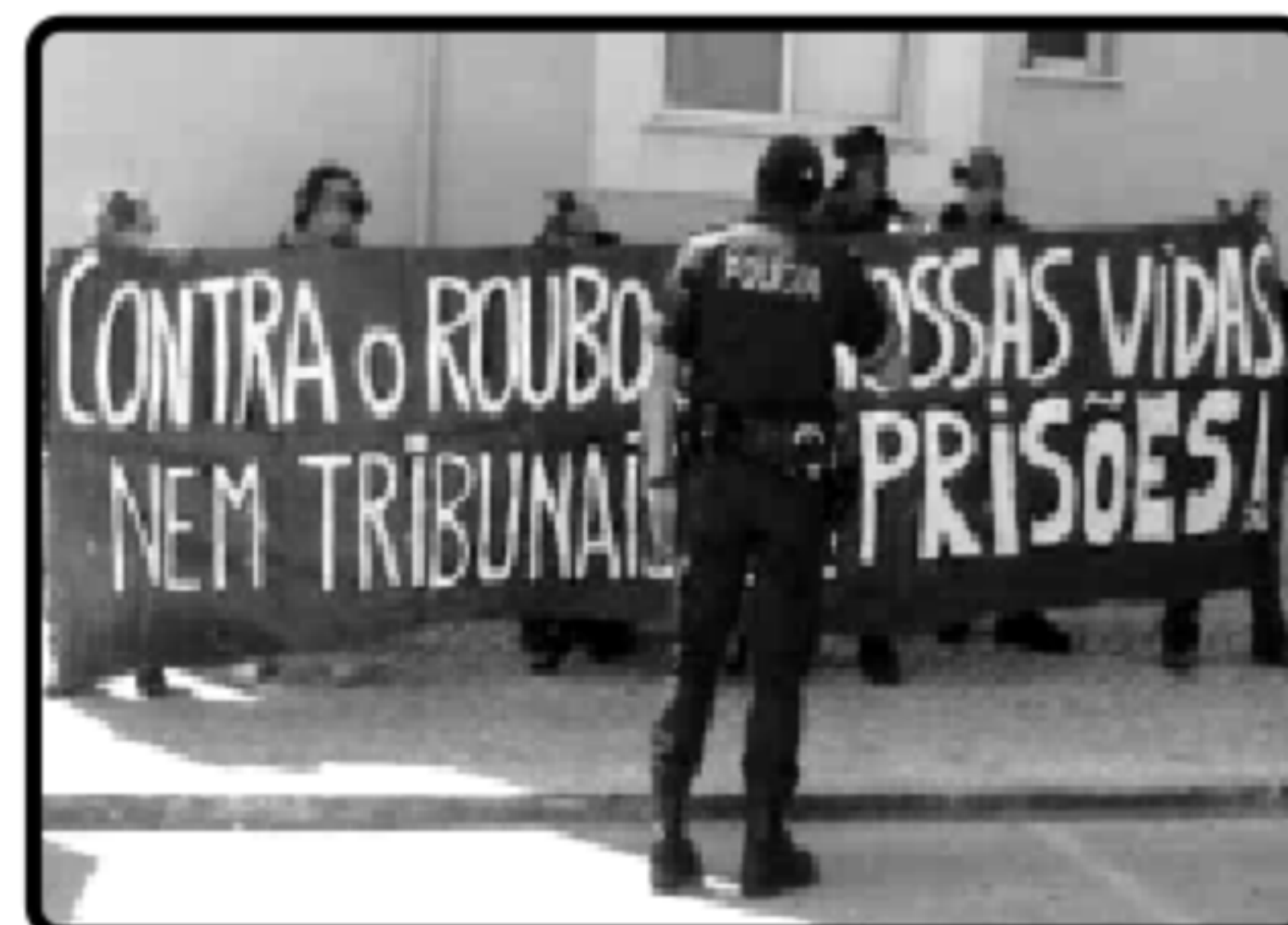
provoked by the interests of the State, with the aim to finish the diverse prisoner struggles that were taking place. The riot passed the prison walls and installed itself in the public opinion, generating a debate where some opinions went so far as to question the existence of the prison itself and its role in society.

Of the 180 arrested, accumulated and defenceless -between the left and right sides of the third floor of the jail- the big majority suffered wild beatings for several days. The result of this terrifying practice ended with multiple fractures and cerebral commotions, and a prisoner that got blind as a consequence of one of the many shots of rubber bullets shot by the mercenaries of the State during the "riot". The State doesn't even respect its own law. It is known that always it has been the master, violating the rules that it has created, not hesitating to practise any crime in its own interest, to be as horrible as it can be.

In the case of the "prisoners between walls", from 1994 to 1996 it is enough a simple glimpse of the press at the time to verify the scandalous systematic violation of the "prisoners rights". Hunger strikes, strikes of work, letters and bulletins opposing and resisting to such a cruel reality... were a part of the everyday-life of the arrested in this times. It is in this environment in which, by superior orders, there has been a provocation to the prisoners, who had a spontaneous reaction.

Psychotropics were distributed in the habitual "diet", and the temporary director of the Direction of Penitentiary Services in a "dialogue" with the prisoners legitimately, indignantly demonstrated his entire scorn for them. This would be the spark that would light the wick.

How is it possible that, with entire rudeness, thirteen years later, the State tries to blame 25 arrested at the time, accusing them in a judicial procedure of riot, fire and damages?! The Public Ministry allege that the prisoners started organizing themselves with hunger and work strikes, two weeks before March 23. They try to silence this way the context of corruption, impunity and of serious violations of the human dignity, as well as the struggles of resistance of the two previous years!...



Against such "whitening", individuals and diverse groups have decided to make this publication, with the intention of remembering the events that happened between 1994 and 1996 in almost all the Portuguese prisons, to show our repudiation before such an absurd process, dismantling the farce of the accusation, and to denounce the repressive performance of the state organs, which had an active role in the increase of the terror lived in the Portuguese prisons in the 90s – and that even today, sadly, continues – with the frightening and sadly true number of deaths, patients without the due treatment, prisoners carrying out disguised life imprisonments... etc, supporting this scandalous situation in a camouflaged and invisible limbo.

Government, Federal Prosecutors and the DGSP (General Direction of Penitentiary Services) were and are responsible of what happened and keeps on happening with their entire silence and hypocrisy inside the prisons. What went out in the mass media is only the top of the iceberg. Of there being a judgment with the rules of the Constitutional state, it should be the State itself sitting down at the defendant's chair and never those who suffered this premeditated, systematic and immeasurable violence. If the people could fully know the reality of the interior of the prisons, although only for one hour, would certainly get up in mass to repudiate this "new holocaust", as the dissident criminologist Nils Christie says.

Recently, in Europe, several struggles took place and some of them still continue: in August, 2008, about 550 prisoners were in hunger strike in the German prisons demanding "improvements" in the penitentiary system; in November almost the totality of the penitentiary population of Greece was also in hunger strike – information and solidarity actions took place in whole Europe; in Italy, where, as in Greece, life imprisonment exists, almost all the prisoners condemned to this maximum penalty are in struggle since December 1st, 2008 (restarting another struggle that they began in June of the same year); several prisoners of Córdoba and of other parts of Spain initiated a hunger strike in solidarity with the

prisoners of Italy, claiming at the same time a series of improvements in the Spanish penal and judicial system; in the summer of 2008, Amadeu Casellas, prisoner in Catalonia (Spain) was 78 days in hunger strike. In Portugal, in Monsanto – one of the Guantanamos of the country – several arrested were, in October, in hunger strike protesting against the tortures of which they are target and against the entire impunity with which the prison guards of this prison act.

The struggle for dignity and for freedom will never be able to be contained, neither in prison or in the street.!

Solidarity and absolution for the 25 of Caxias!

1994

Agitations began in the Portuguese prisons in the form of struggle and protest.

With a simple observation of the first episodes nobody would have thought that the agitation was going to reach levels unknown till then in the Portuguese prison universe.

In January, 18 prisoners in the jail of Coimbra started a hunger strike asking to be transferred to prisons near their places of origin and denouncing the treatment received from the persons in charge of the prison, without any practical results. As a result of this, seven of them were forced to start the strike again, on the 1st of March, with the same revindications. In parallel, some of those implicated in the "FUP-FP25" case (political and legal trial against the radical left wing revolutionary group called FP25, in which most of its members were accused of terrorist crimes) maintain another hunger strike which had been begun the previous Christmas, until February, demanding the rephrasing of their charges.

In the 20 years passed since the end of the dictatorship –April 25, 1974 – many struggles took place in the Portuguese prisons motivated by the prison conditions.

Those which reached major public impact had as protagonists the accused in a political/judicial process– prisoners of the cases PRP and FUP/FP-25 – separate from the rest of the prisoners, and saw their conditions of reclusion substantially improved as a result of the above-mentioned hunger strikes. Meanwhile, during these years, there were innumerable struggles carried out by prisoners designated as "common criminals". Although less spread – almost always silenced – some of them took as a motive the defence of the interests of the prison

population in general, others, personal reasons: transfer to prisons near their places of origin, health problems, protests against the ill treatment received by the persons in charge of the prisons and mobilizations to press for the approval of amnesties.

Of all these struggles it is the case to emphasize the riot of 1985 in Vale de Judeus, that originated in the systematic beatings inflicted on prisoners by the guards; the riot of the Lisbon prison in 1987, provoked by the spontaneous reaction of the prisoners, after the beating of a prisoner by the prison guards in the "redondo" (central control-tower, in which is based the panoptical prison system) fifteen minutes after the movie Terminator had been shown across the internal television circuit, in an epoch in which it was forbidden to have TV's in the cells; and the conflict that would lead to the removal of the director, vice-director, doctor, all the chiefs and several prison



guards of the prison of Linh, after the death in 1989 of a prisoner in 111 module (special reclusion for "dangerous" prisoners, equivalent to FIES module in Spain); and many other riots.

The sum of these experiences of struggle - in a moment in which the penitentiary overpopulation was reaching breaking point - manifested itself with an innovating form, the fifteenth of March 1994 with a "hunger strike in protest against prison conditions and a fight for the rights granted in the Constitution of the Portuguese Republic not respected in the prisons of the country".

The North Stronghold of the Fortress of Caxias was one of the Penitentiary Centres where overpopulation was reaching the highest proportions. Individual cells were holding three prisoners, in cells constructed for six, fourteen were piling up – two of which were sleeping on

mattresses on the ground. This excess had consequences in all the other parts of the jail, from administrative services to medical assistance, passing through visits, to the prison exercise yard. The one known as the prison of the political prisoners of the dictatorship, being the stage for the liberation of hundreds of them in the days following the 25th of April (military coup that ended the dictatorship), was on the point of collapse. In this atmosphere, the riot was increasingly taking form.

Meanwhile, when we were preparing the "initial declaration", which would serve to spread the struggle beyond the walls, and when were discussing the "basic principles" with which all the strikers would be guided during the hunger strike, all the prisoners of the starting group were preparing the availability of the remaining ones in the participation in the struggle.

The week previous to the explosion of the strike a manifesto promoted by those who carried infectious contagious illnesses, denouncing the absence of treatment, was signed by almost all the prisoners of this jail. It was tactically decided from the beginning not to involve all the available prisoners to take part in the strike, to resist the effect that this type of struggle had had till then : a numerous group the first day, half the following day, and at the end of the next week the strike had gone down to two or three of the prisoners who had initiated it. Entries into this hunger strike would be progressive: 30 prisoners first, another 30 two days later, and so on.

Making use of the media dynamic arisen with the appearance of private TV channels for spreading news of the protest, the group of 30 prisoners of the Fortress of Caxias that initiated the hunger strike, rapidly announced to all – especially to the prison population – who were not taking part in the struggle but who were consuming television 24 hours a day – the main lines of the process that was beginning. It should be pointed out that during this period the news, without exception, opened with the recording of the voice of a prisoner reading extracts of the declaration that explained the motives of the struggle (the cassettes had been delivered hours earlier to the studios of several TV channels and of the principal radio stations).

Two days later, the General Direction of Penitentiary Services admits that the prisoners in struggle exceed one hundred in several penitentiary centres of the country, while actually for this date they were many more. Meanwhile, after the entry into strike of the second group of 30 prisoners of Caxias, the movement

reaches significant proportions, giving new impulse to the undecided ones and spreading the struggle to the regional prisons.

It is not known for certainty how many prisoners were involved, but it was confirmed while the struggle was taking place that in the prison of Vale de Judeus, for example, a system of turns was making it possible to maintain a hundred permanently in the number of hunger strikers. It's in this Penitentiary Centre where the only relevant incident happens: On March 17, the strikers prevent the entry of a meal delivery van into one of the wings .

Recovered from the surprise, the persons in charge of the Penitentiary Services decide transfers, isolate the remaining striking prisoners in several centres, make visits difficult and try to turn attention away from the motives of the protest through false public declarations. But they went much further: Carlos Pereira – better known as Carlos da Malveira – is moved while on hunger strike from Vale de Judeus to the prison of Coimbra on March 18, and the next day he turns out to be dead in a cell in the cellars of this jail (up to today the conclusions of the judicial investigation of the circumstances of this death have not been made known).

At the beginning of the struggle initiated in the Fortress of Caxias the keynote of "respecting the order and the discipline of the jail" had been underlined, and not stopping the strike before admission in the prison Hospital: "the sooner they move us to the Hospital, the sooner solutions will be found for the strike" it was written.

The target was the collapse of the penitentiary Hospital, hoping to force the inevitable later admissions to be carried out in civil hospitals, pressing the opening of negotiations. Eleven days later the first prisoner on hunger strike is moved to the Hospital of Santa Maria due to lack of beds in the prison Hospital. Some hours later the internee escaped. On the following day the Director of Prison Services, Fernando Duarte – who had arrived 8 years earlier, after his predecessor had been shot to death – much pressed by the political figures in charge, meets in the Fortress of Caxias the strikers of this prison. Not only does he promise them satisfaction of all the demands of the movement and the return of those transferred during the struggle, but also the approbation in parliament of a commemorative amnesty on the celebration of the twentieth anniversary of the 25th April which, with the effect of reducing the penalties, would reduce the overpopulation of the prisons to normal levels.

The prisoners who met with him made the decision not to end the struggle, but to suspend the hunger strike until April 25. The prisoners believed him, but were being cheated because the director had no power to fulfil the promises made, and they also ignored some of the basic principles of the struggle - those that probably gave more guarantees of success - "In all the negotiations everyone has to be heard, if we are not allowed to meet don't stop or negotiate" and/or "deliberative functions have no representatives and in the decisions we all must be heard and we all have to participate." Those who remained on hunger strike in other prisons eventually heard the decision to suspend the strike and the agreed terms via radio and television.

With this suspension prisoners start preparing a second phase in the protests. To refocus public discussion on the topics of the initial declaration of the struggle, for the time being lost in favour of the amnesty, they decide to develop "Avisos(alerts)" that dealt with the designated points separately and are a major description of the appalling conditions of detention in Portugal. Never had the prison population proceeded to such a detailed and disturbing study in the form of alerts concerning the conditions of detention in the country: in these are treated separately, overpopulation, unconstitutional themes, health, prison employment and occupation of time, justice and right to love.

The various "Avisos(alerts)" are sent one by one from April 6 to organs of State sovereignty, parliamentary groups, political parties, religious leaders, trade unions and the organs of social communication in general: newspapers, magazines, radios and televisions...

Only one newspaper and a radio reported the first "Aviso(alert)" The remaining notices were completely silenced. Already at the end of the struggle in mid-May, a facsimile edition of the "Avisos(alerts)" was issued by prisoners' solidarity groups. The last of the alerts, dated April 13, entitled "Synthesis", consider this stage of the struggle and emphasized "before anything else, the dead silence surrounding them". A work stoppage, with the rejection of food, was announced on April 18 and the rejection of visits with a silence strike outwards for April 25, "so the need for this debate to be held again within Portuguese society" .

Despite the massive rejection of work in prisons and the refusal to eat, the debate would be virtually buried. Days later an amnesty is approved, leading to the liberation of over 1,500 from prisons,

undermining the position of the few who on April 26 had started the hunger strike again, since most of the conditions that led to the struggle had not been modified. On May 13 four strikers at the Caxias Prison Hospital sent a message to the Fortress of Caxias putting an end to the actions of protest and struggle: "The silence of the press is total and in these circumstances it was not fair to prolong the struggle. What has been achieved has been achieved and can't be said to be little" The General Director of Penitentiary Services is replaced from office days later by a judge, Marques Ferreira.

1995: The prison system goes down.

In 1995, more than by prisoners struggles, the Portuguese prison world was marked by deep conflicts inside the institution and by the denunciation of unaccountable irregularities practiced in the prisons, made public by several international institutions.

The coming of a new general-director of the prison system, with no previous known connections with the hidden world of prisons, who pushes the prisoners to denounce "irregular, corrupt and unfair" situations inside the prisons directly to him, promoting at the same time changes in the structures as well as in the prisons' functioning under the theme "moralizing crusade".

All this provoked a shock wave in the Prison Services lobby propagated to its connections in the State apparatus. The lobby reaction was fast and Marques Ferreira wouldn't survive in his post due to the "conspiratorial movements" he had provoked.

Contrary to his predecessor - Fernando Duarte had 19 years career as Prison's Services' inspector when he took the post in 1986 - Marques Ferreira took the post free from the net of self-addiction of a prison system that had only known one brief break in the lobby's management in the 70's, when Carlos Meira was general-director, starting a modernizing process in the prisons that had been suffocated by 48 years of dictatorship. This net would soon make him disappear, bothered by opened policy of prisons of society and other changes started by him. The escape from Vale dos Judeus in 1978 was the pretext to dismiss him.

One fast reading of a graph concerning the evolution of the prison population between May 1994 (when there was an amnesty) forced by the struggle, that had relieved the overcrowded prisons of about 2.000 prisoners, reducing their total to 9.750) and December 1995, shows that

prison population had grown to 12.250 prisoners. We shall say that Marques Ferreira took up post in June 94 as general-director, leaving in January 96. In those 19 months the prison population grew by 2.500, 500 more than the 11.750 that were released in May 1994, before the amnesty, when overcrowding had been the main reason for the starting of the biggest prisoner's struggle in Portuguese jails until then. This exponential rise doesn't have any link with a rise of criminality in this period, but in fact with the heavy-handed police, Public Ministry magistrates and judges, in an undoubted demonstration of the lobby installed in the State apparatus, that wouldn't make the life of the impetuous general-director easy. Also, for the first time in the Portuguese Republic's history the election of the new president, Jorge Sampaio, wasn't celebrated with the traditional presidential pardon taking one year off each sentence.

Marques Ferreira will not handle the strong resistance made by this prison's lobby for long and unexpectedly abandons his post, not before making a public diagnostic: "the prison system has reached the bottom and needs total renewal".

Some days before leaving, Marques Ferreira says everything he knows in press declarations, where he reveals the death threats he received because, while being the Prison Services' General director, he had publicly denounced the existence of one or more criminal organizations able to make their own laws respected inside prisons, alongside and over the top of the General Direction's commands.

In the last press conference, days before his leaving, 19 months after taking up the post, he would impotently resume: "we reached the point that we realized that we were in a bog". He would be substituted by Celso Manata, his General-sub director, Attorney General before being put in this post.

The new General director never related the tasks denounced by Marques Ferreira and strongly assumed the defence of the lobbies and politics that had always been installed in the Portuguese prisons.

1996: From protests to the truth about the riot of Caxias.

The continuous increase in the protests we are referring to between 1994 and 1995 will reach its climax in 1996 with an explosion of the contained revolt inside

Portuguese prisons. The New Year's wishes exposed old revelations of a penitentiary system that shamelessly attested the assault on human rights in Portugal.

This time, the straw that broke the camel's back was the non-attribution to the remaining prison population of an amnesty aimed at the prisoners of FUP/FP25 (a leftist urban guerrilla), alongside the first and historical denial of a presidential amnesty since the 25th of April 1974.

The year of 1996 was forever marked by a great movement of peaceful, spontaneous and collective Portuguese prisoners' protest movement; aiming for an amnesty or partial pardon, and for better and more dignified prison conditions, which led to simply claiming what was already consecrated in the Prison Reform. An unstoppable protest, spreading in work strikes and even hunger strikes, accompanied by thousands of signatures in protest collected all over the country.

These protests have two main moments. From January to February we witness a rise in restlessness, primarily pushed by the declarations of Marques Ferreira (at the time director of the prison services) that cracked the stability of the Prison Boards; at the same time that there is a multiplication of petitions directed at several State organs aiming at amnesty or partial pardon. This movement, more than having claims of adhering to the ongoing FUP/FP25 case, results in a critique of the judiciary and penal system, and of the Portuguese prison reality, starting promptly by the simple rhetoric that are "Prisoners' Rights". From then on, just as in 1994, there's an exposure of the overcrowding situation, of the unhealthy food and living conditions, the exploitation of prisoners' work, the health and treatment questions of a prison reality where drug-addiction reigns, and of several aggressions and violence from prison guards and its directors towards prisoners and their families...

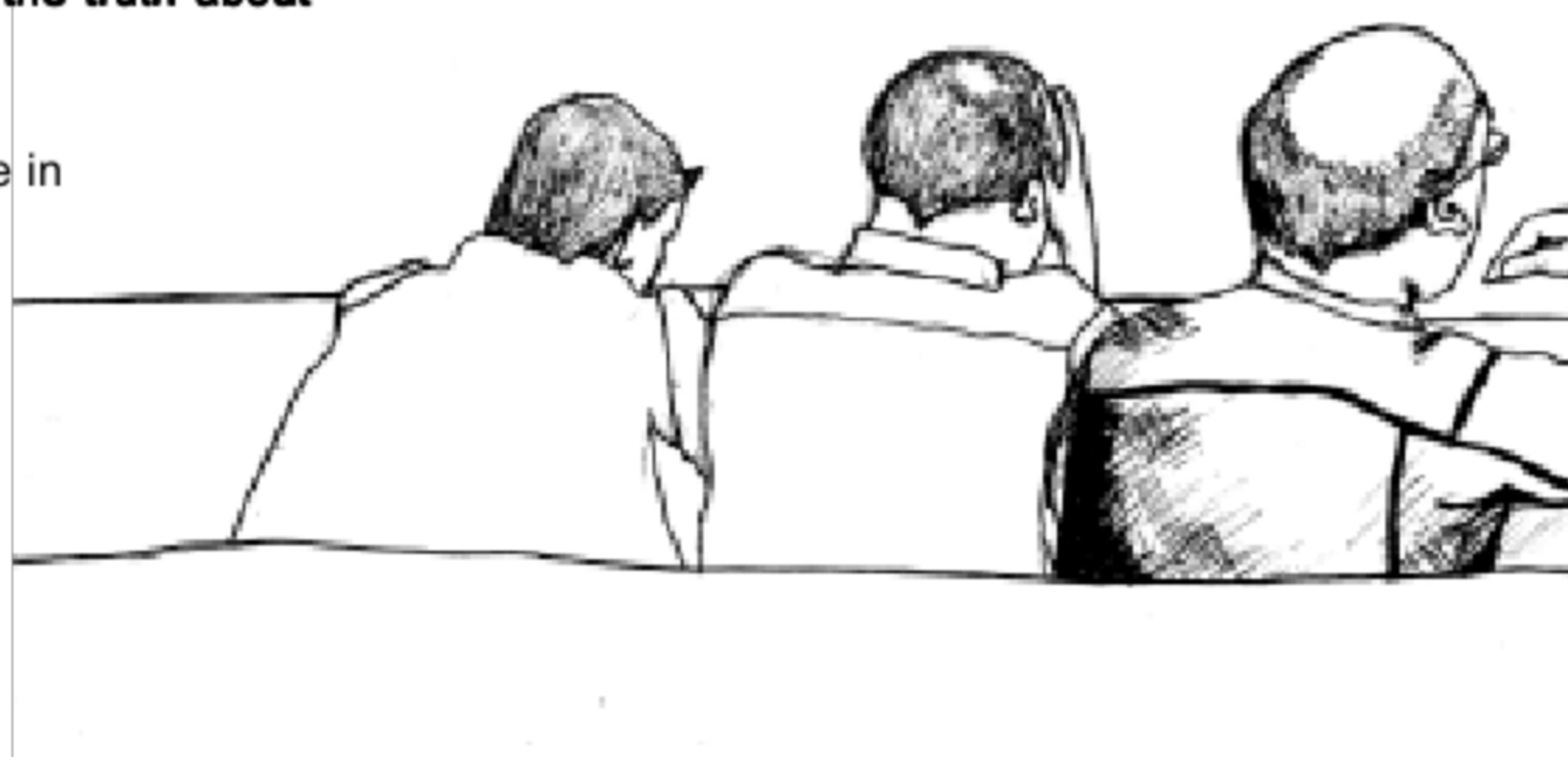
Celso Manata, acting president of the D.G.S.P. at the time, reacts with normality. For example, considers "a pure waste of time" a national scandal about health inside the prisons, being that "they already come inside sick" so why treat them as human beings?...

The second moment of protests happens in March. As we will be able to confirm ahead there are numerous work-strikes nation-wide. All prisons go on strike and many of them with growing adhesions to hunger strikes and other refusals; and all these thousands of men and women non-hesitating in signing petitions, giving face to a protest which will rapidly be assumed as a national problem.

And it is then, when protests were reaching an undesired dimension, even for those who used prisoners as political weapons (the right-wing opposition, and prison-guards' unions), that the arrogant Portuguese state decides not to lose any more time in inverting things. The moment, 23rd of March, turns against the legitimate protest of 180 prisoners of the Northern Sector of the Caxias prison when they claimed the simple fulfilment of law 265/79 forbidding overcrowding, and trying to peacefully expose it on the media.

The answer: charge the prisoners with batons, rubber bullets, and tear gas. The operation's chief in-locos: the head-chief of the General Direction of Penitentiary Services (D.G.S.P.) Celso Manata. A sadist that wasn't satisfied with only one repressive charge, but continued in other many individualized reprisals over the following days. And of course, yelling in a police choir together with the eager journalists of the occasion, the shout of "Riot!!!", soon the law-enforcement agents proclaimed themselves defenders of the "democratic order". The same order that with full "proportionality of means" had been restored; costing some bruising, fractures and dislocations to prisoners that were randomly beaten. Prisoners and protesters were immediately put under security measures, out of sight, far away from the restitution of truth.

The case of the "25 of Caxias" starts here. Immediately the then Justice Minister Vera Jardim, starts talking of "masterminds", a terrorized speech confronting protests and collective movements, that demands the existence of some scapegoats. The trial, brought to court after more than a decade, aims at misrepresenting the struggle of the many who felt and still feel the daily abuses upon themselves and fight for their rights. Yesterday, like today, justice once again reflects those who inside the prison system (guards of all ranks, provocateurs and snitches, claimed Representatives of the prisoners) run, tuning their speech with the repressive democratic order. It should be pointed out that this inquisitive trial, opened in Novem-



ber 1997, is resurfacing now after all prisoners denunciations have discreetly been filed, leaving their versions aside; to proceed in transforming the victims in accused, based on the "proportionality" of the D.G.S.P.

25 accused people, supposed mutineers and charged with breaking order and security, that should now find our solidarity so that, concerning the protest, they manage to undo the farce of these accusations, but more important, to undo the bigger farce of the penitentiary system: the prisons' end.

As an epilogue

The law is the tool of the State/ Capital to defend the existing order so that some rule and exploit others in this miserable and rotten world, organized by the ideas of domination. To pretend that the rules and the standards of those who imprison us would be in any way beneficial, is like a suicide. Those who imprison people, and in addition in extremely cruel conditions, subjected to swell the statistics of mortality, cannot expect less than continuous revolts of any kind.

Those moments of protest, with their claims, those moments of resistance, that disobedience to the management of death, which is prison - a centre for extermination, are moments that we consider to have great human value!

Revolt is always noble, beautiful and fascinating as the sense of dignity and desire to live greater than the fear of repression. Therefore, those of us who are in a "prison without walls" and desire a world without visible and invisible shackles, we can no longer avoid solidarity with all the riots that occurred in prison: a locality of extreme bestiality where people are exposed to the judgement of henchmen, where reigns the nepotism, personal favouritism, outrageous discriminations, where solidarity is offence, where they use inquisitorial techniques, cruel cage and wise in the art of punishment, to inflict torture and pain (besides the arsenal of "normal" horrific punishment inside wet and frozen disciplinary cells, the 111 regimen and others); where we see systematic suffering and the premeditated political intent of physical and psychological annihilation of personality and individual identity, under the false speech of rehabilitation and re-socialization; where one "lives" in isolation, in boredom, in solitude, in uncertainty, in anxiety, in atrocious agony, in a total state of defenceless, in fear, in desperation, in

permanent stress, in tachycardia; where one is submitted to incubation of the germs of infectious diseases that lead to extermination, where life is subjected in a calculation of probabilities, to the high risk of mortal infection; where we can feel and present the horror of death approaching,

where there is slow and painful death of human beings condemned to the absolute ferocity of indifference and ostracism; where one acquire phobias, psychosis, neurosis, schizophrenia; where one becomes apathetic, depressive; where individuals are constantly induced to suicide!... and a long etc. ..

The prison, as a mega-inhumane institution - repressive element of social control - is the last stronghold of power's domestica-

tion mechanism, for the excluded, for the subversive, to all who in some way bothersome domination and social order. The prison is the indicator of errors of the system, and trying to humanize it, is impossible, due to its own nature. Only we can say that some reforms may become less cruel. The prison is intrinsically an enemy of life, and its existence shows the system that built it, and it is clear to us about its "humanity".

We don't pretend to mystify prisoners, but to express our deep repudiation to this terrible institution, and criticize the theories - advocated by this hypocrite and civilized society-prison - that states social life is impossible without the existence of this execrable institution.

We want a world without prisons and it is possible, but for this, obviously, we need to break with domestication, think by our own, subvert the rigid minds populated by the germs of domination, and fight against existing order, so that a radical change take place and goes to the roots of social problems. What we cannot admit is this system with all its wars, ecocide, exploitation of man by man, theft of our lives, social inequalities that create starvation, misery and many other atrocities, prison included.

Fighting for the end of prisons involves fighting for the end of this rotten system in general, that builds the prisons.

We hope that this publication serves as a contribution for reflection and to add to all the respective battles to take back our lives and consequently act for a world without prisons.

We finish with a elucidatory piece from a

kidnapped person of the State, a reflexion which is a deep scream of rebellion against prison:

"The jailers want risk subsidies. And we, prisoners and families, shouldn't we receive risk subsidies? Who that appears hanged in the prisons? The prisoners. Who constantly dies in the prisons with AIDS, tuberculosis, hepatitis, leukaemia, etc..? The prisoners. Who gets serious diseases in the prisons? The prisoners. Who is beaten and tortured in prisons? The prisoners. Who is constantly driven to suicide? The prisoners. Who appears suspicious hanged? The prisoners. Who is submitted to poor and miserable feed, the most of the times inedible, causing disease? The prisoners. Who suffers medical negligence? The prisoners. Who is continuously humiliated and suffers unspeakable attacks to human dignity? The prisoners."

"I don't want any subsidies! I demand only what power has stolen to me: my freedom, inalienable, because i didn't delegate anyone to decide for me! I claim what belongs to me: my freedom!"

"The struggle for amnesty or extended pardon that is being claimed formally is very poor compared with the content of the generality of the revolt. In the permanent open revolt in the face - even with the coactive techniques, drugs provided by the State to prisoners, sophisticated pavlovian constraints and draconian reprisals - with remarkable invectives against the prison institution itself, is the beautiful poetry and wealth of rebellion. The requirements not formalized, but deeply felt, is the refusal of prison itself. Unfortunately, the natural feeling of refusal of prison, that deep hate against prison, constantly expressed with strong invectives against prison, and by gestures of direct action - like set fire to cells, constant self mutilation, hunger strikes, painful screams and other acts - not have yet been enough discussed to be required with the words "the abolition of prison" or "prison abolition!"(like it happens for a long time in other countries of Europe)!

"April 26, 1996"

A kidnapped person of the State

Courts, revolt and Caxias

This description could be much shorter, but we feel too inspired by the events to summarize them, and we want others to feel inspired too. Among other events that were keeping our minds and our time busy, there occurred on the 20th of May one more session of the trial against 25



ex-prisoners in the prison of Caxias, charged with damage, arson and mutiny. About 15 anarchists gathered outside Oeiras court where, from the morning, we were handing out leaflets against prisons, Law and Justice, and papers ("Presos em Luta") to passers-by. In front of the court main entrance there were some spray-painted messages:

"SOLIDARIEDADE COM OS 25 DE CAXIAS!" [*"solidarity with the 25 of Caxias"*], "DESTRUAMOS OS MUROS DA PRISAO, PARA LA DA AMNISTIA E DO PERDAO." [*"let's destroy the prison walls, beyond amnesty and pardon"*], and "LIBERDADE PARA TODOS. FOGO AS PRISOES. (A)" [*"freedom for all. fire to the prisons. (A)"*].

In the surrounding area, other messages had been spray painted in a rich neighbourhood: "FOGO AOS TRIBUNAIS E AS PRISOES. (A)" [*"fire to the courts and to the prisons (A)"*] and "1000 PRISOES, 1000 FUGAS" [*"1000 imprisonments, 1000 escapes"*].

Posters had been put up all over the street of the court (as had already happened in previous sessions), with the following text:

"Prisons, revolt and Caxias"

13 years after a wide struggle by Portuguese prisoners for the improvement of the conditions to which they were subjected inside the prisons, the State decides to put 25 of the then prisoners in the prison of Caxias on trial, charging them with mutiny, damage and arson. We don't care if they did it or not. We care about the love for freedom, that which persists in not letting itself die, in not letting itself be suffocated by the courts, nor by the bars, nor by the guards. They're joyful moments, those in which that love expresses itself.

Moments in which we communicate among free hearts. Moments that no authority can take away from us.

Solidarity with those who struggled. Solidarity with those who struggle.

Anarchists for the cutting off of the hand that imprisons us, and for the expropriation of the key.

When the accused went out for lunch, we unfolded a banner ("CONTRA O ROUBO DAS NOSSAS VIDAS, NEM TRIBUNAIS NEM PRISOES" [*"against the theft of our lives, neither courts nor prisons"*]) in front of the court door and started shouting "A PAIXAO PELA LIBERDADE E MAIS

FORTE QUE AS PRISOES" [*"the passion for freedom is stronger than the prisons"*] and "A LIBERDADE ESTA NOS NOSSOS CORACOES. ABAIXO OS MUROS DE TODAS AS PRISOES!" [*"freedom is in our hearts. down with the walls of every prison."*] It was a beautiful moment, seeing that the cops didn't know what to do, when at the same time, without fear, the shouts of some of the accused joined our own.

There was still time to insult the public prosecutor, who left the courthouse in a hurry. In the afternoon, from inside the courtroom, we heard the shouts coming from the outside against the trial, prisons, judges, and in solidarity with the accused. At one point, the president-judge complained that she had no power to stop the shouting that was disturbing the hearing.

Some of the accused, sick of the close vigilance and intimidation by the fucking assholes known as "prison guards", stood up and started shouting that they didn't have to put up with that and demanded that the guards move away. Shouts from the public joined theirs. Later, one of the guards approached the public gallery and whispered that he wanted a copy of what one of our comrades was drawing. Immediately we stood up and started shouting that the guards were trying to intimidate us as well as the accused and, also immediately, many of the accused stood up and started shouting against the guards and not only. Amidst the various insults shouted in all directions to the several authorities present in that infamous room, the judge ordered the cops to remove the public from the courtroom. Already outside the court, still shouting, 2 comrades were checked for ID.

Half an hour later, the session ended, with some of the accused telling us that they could hear our shouting in other parts of the court, and that the session had been closed because the lawyers were all talking to each other and the judge wasn't able to impose order in the room anymore.

Our strength and our joy explode and grow with each attack on authority. The enemy isn't only in that court, solidarity doesn't need to be there.

Solidarity with those who struggled.

Solidarity with those who struggle.

Fire to the courts, the prisons and the world that creates them.

A Few Free Hearts

Finally - A Victory!

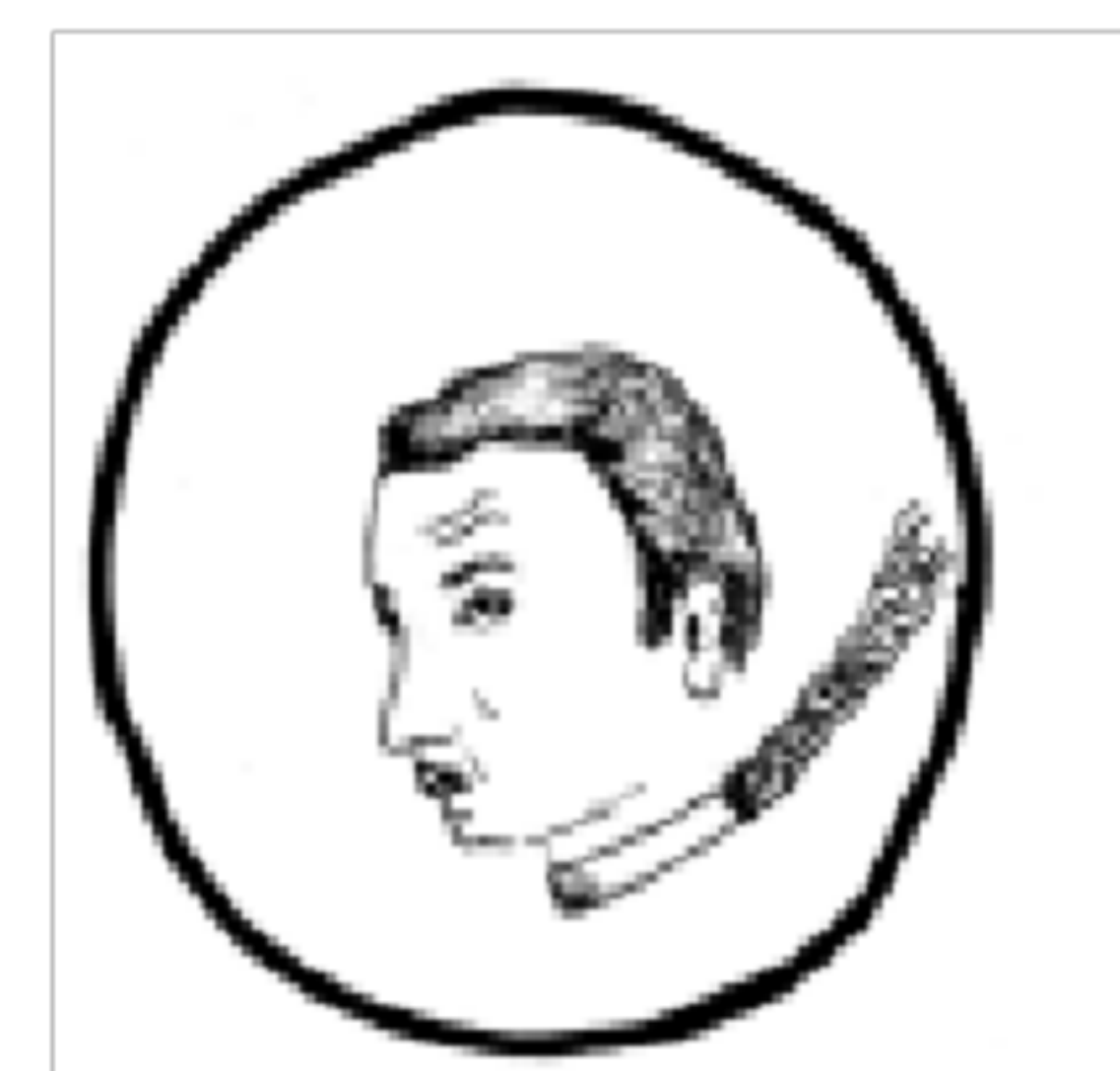
With a sentencing that recognizes that no proof has been produced in trial against the twenty-five (twenty-four, as one was already dead) accused of the "riot" in the Portuguese prison of Caxias on the 23rd of March of 1996, we can celebrate the total absolution of all the defendants in this process. Our fight doesn't stop here, but we would like to thank everyone who, directly or indirectly, gave an indispensable support against this farce-process. With an attentive olfaction and waiting for the smell of the ashes of the last prison, here we are and here we stand!

More information: presosemluta.tk



Illustrations (drawn by a comrade in the court during proceedings):

1. **Cadela** - The judge (it means 'bitch' in Portuguese).
2. **Defendants** (Aderito is on the right).
3. The prison guard **Jose**, who accompanies some of the defendants from prison to the court. Jose came over and demanded copies of these drawings, then a comrade accused him of intimidating the audience, and the whole court including the defendants became unruly, as minutes earlier the other guard was threatening one of the prisoners.
4. The **Public Prosecution**, a sour old fruit.
5. **Court Dog**, the miserable worker who opens and closes the windows of the court.



A Tale of Sand, & Those Who Feed From It:

History and Ethnography of Kulon Progo's Village and Resistance



Sand defines the life story of those who live along Kulon Progo's southern shoreline in Indonesia. Up to the present day, this sand has nourished thousands of souls along the coastal fringe of Kulon Progo regency, Yogyakarta province. The story starts before 1942, when coastal dwellers were already trying to turn the sand into a source of sustenance. Notes taken from the oral history of Arjo Dimejo, a villager from Karang Sewu, reveal that before that date many of his fellow villagers survived by planting rice, sweet potatoes, potatoes and beans on the coastal sands.

Yet when the Japanese colonisers arrived, the inhabitants were forbidden to use the sand as agricultural land, as the Japanese suspected that they were secretly making sea salt. But after Indonesia was proclaimed an independent nation, as soon as Japan no longer stood watching over the sand lands, a few villagers moved back to once again look for sustenance from the sand. Arjo Dimejo relates that in 1948 President Soekarno made a visit to the coastal strip, and invited the people to make use of the land. So the local people, most of whom were farmers, thronged to work this land whose soil was merely sand. At one point in the 1970s storms wreaked havoc on the land and the homes built upon it. Yet despite these bad conditions the farmers managed to survive, still determined to eat from what the sand could provide.

Those that live from the sand are called 'cubung' by other people, a derisory stereotype which means backward or inferior village people, prone to sickness. And in fact, in past

decades, the combination of the sun's heat and strong blasts of wind meant that many inhabitants experienced diseases of the skin, respiratory system, stomach or eyes.

The coast dwellers farmed land without soil, only sand, hoping that the rainwater that falls for free onto the earth would be make the land fertile; their living conditions were always precarious. Until the 1980s agriculture along the coastal zone remained extremely marginal. All that would grow on the sand were certain vine plants. And then only in the rainy season; in the dry season they would all die. Drought forced many farmers to instead look for work as wage labourers in other places, even if it meant leaving Java – usually they would return 6 to 12 months later. Until the 1980s the term 'cubung' was still being frequently used. However, during those years the inhabitants greatly increased their effort to find natural ways that the sand could provide food, every day inhaling sand too for the sake of survival.

Visiting your neighbours breeds collective wisdom.

Nearly every evening, the people mocked as 'cubung' greatly enjoy 'Endong-endongan'. This is a custom of the villagers to gather together at neighbours' houses, and relate their experiences to the others present (1). According to Iman Rejo, a villager from Bugel, this is their way to strive to fulfil all of life's needs, whether material or spiritual, and whether they are directly conscious of doing so or not. When the inhabitants meet each evening they create the feeling that they are no longer on their own.

Moments like these are embryos from which the farmers' motivation can grow, the will to persevere and enhance their lives. These 'endong-endongan' are meetings of friends, tend to be non-hierarchical, and they happen spontaneously and habitually each evening. They are a moment to take heart and to find new ideas together.

On the positive side these heart-to-heart meetings to support each other and share experiences came from an idea of three villagers (Iman Rejo, Pardiman, Musdiwiyono) to try to find different techniques and systems to make use of the extremely marginal sand lands." (2)

Nightly endong-endongan meetings in different people's houses create relationships of trust between individuals in these difficult conditions. They start to speak together about the problems they face and look at ways to solve them together. Before each farmer would cultivate the land on their own, but later they felt the need to work together instead to find new ways of cultivation. It also turned out that their experiences from other places when they were working on the land or as skilled labour gave them new points to share and discuss.

Various ideas also emerged from the meetings of individuals and from farmers' groups to study the nature of the land and the possibilities it offered. In 1984 a group of farmers helped each other out to build simple wells in the fields. Because sand moves so easily, they dug very wide, with a diameter of up to 5 meters and a depth of 5-8 meters and inserted a tube made from bamboo. The well

was completed with a bamboo hoist. As soon as each well was completed in turn, the farmers started to prepare the land: hoeing, building dams, fertilising with manure, and then later planting. All this technology and land preparation was carried out by the community themselves, working together.

The farmers experiments are always based on close observation of nature. They tried planting corn using different methods of watering, and different ways and locations to grow acacia trees - each careful attempt in accordance with their observations of the nature of the land. Until one day when one farmer walking in the field noticed a chilli plant growing well near a coconut tree. This discovery prompted other farmers to start planting and tending chilli, building up their experience as they went. Eventually they built up an in-depth knowledge of how to cultivate the land, without the need of any teachers – the impetus came from their initiative to organise the farmers' groups. Nowadays the number of farmer's groups has expanded greatly, currently there are several dozen.

The farmers solved their shortage of water by building wells. These were originally very simply made, making holes 5 meters deep and retaining them with bamboo. Later the bamboo was exchanged for cement and finally concrete. Previously they dug each well very deep, and needed a bucket for watering. However the farmers felt this method was not effective. Later

farmers tried building a principal well with a water pump, connected by bamboo to tanks made from a concrete box/pipe. As this was still inadequate, the bamboo canalization was later exchanged for PVC. Although the products used may be modern, they are used with an understanding of the natural characteristics of the coastal zone.

The problem of strong winds is tackled by using plants that act as wind-breakers around the cultivated plots, such as castor oil plant, bitter gourd or aubergine. They also plant coconut near the fields to help breaking the wind so the plants are not blown away by strong gusts. Before cultivation, the land was terraced sand dunes which looked like a desert strewn with bushes and thickets, always moving around whenever the waves hit. But this natural condition can be managed by the farmers co-operating, flattening the land and removing the undergrowth, making sure to leave one row of sand dunes between the ocean and the cultivated land.

There are many ways in which their experience leads to knowledge worth relating, but they do not need to be mentioned one by one. What is sure is that the farmers have undergone a long and dynamic process, where the key to survival on the land was never obvious. They had been forbidden to farm, battered by wind every day and sometimes by storms, their land dominated by sand dunes, and troubled by sickness. Yet by the



custom of meeting together, discussing and sharing, they found they were no longer buried by the sand, emerging to find new survival strategies and share their strengths with each other every day.

For a long time the farmers have had difficulties to face, yet they have always been able to resolve their problems in an independent and autonomous way, without the help of outsiders, especially the government. Even the roads to the fields, which previously were difficult to pass, they built on their own. First they built simple roads by laying stones, but eventually laid asphalt – working together to build the roads themselves, pooling their money to meet the costs, all with no help from the government. That is how the farmers will always explain it when asked what's the role of the government. Moreover they never experience conflict over who can work which land. The farmers know that the right to farm is something they hold in common, and there are never disputes about the status of the land, they just sort it out between themselves. The relationships of trust between individuals and the farmer's group is a long way beyond that of businessmen who have to sanctify everything with legal contracts, stamped and sealed.

The careful efforts of more than 40 years have made the wasteland a fertile and productive zone. All sorts of plants can now thrive due to the hard work and care put into their cultivation. On the sand a range of horticultural crops can grow in both the rainy season and the dry season. Chilli, aubergine, bitter gourd, castor bean, green beans, rice, corn, watermelon and many other types of vegetables are grown along the 25km stretch of shoreline; the hands of the farmers have turned the landscape green. The key to their success is



collective knowledge, whether it be knowledge of modern technology or local wisdom about when and how to plant, tend and harvest the crops.

The chilli has become the prime commodity for farmers in the area. However they also plant other crops according to the season. Each group of farmers continues to discuss which crop to plant first, followed by which other crop. Every year farmers in each group discuss when to plant. Their discussion takes in various perspectives, from their belief in the Javanese calendar, to the condition of the land, sea and sky, and the possibility of clashes of harvesting time with other plants they may want to grow on the land.

Businessmen and landowners can also consume sand.

In 1964 a study analysing the composition of the sand was carried out by the geology faculty of ITB university. Led by In Junas, it measured the iron content of the sands and ground water depth. They made boreholes in the sand to a depth of 4-7 metres. Some local people were asked to work on this study as manual labour, and they remembered that below the sand lay iron and water. (3)

This memory was what the farmers would eventually use when they started to make changes in their lives 20 years later, almost as if they were stealing the knowledge from the outsiders' research. Iman Rejo, Pardiman and Musdiwiyono took the initiative to get people together to build wells to sustain life. Under the soil they found fresh, clear, not salty water, although they were only a few metres from the beach. With the wells built, the villagers work brought life to the wasteland.

But this memory becomes very different when it is written into an



academic report, then read by a land owner and passed on to corporations. Just as the land started to become fertile, provide food, and even allow farmers to be able to send their children to higher education, was also the moment when a stroke of enlightenment suddenly shook the brain cells of a certain entrepreneur and those that claim authority over the land of Kulon Progo. They want the sand to nourish their needs as well. The partnership they created was given the name of PT JMM (Jogja Magasa Mining).

On Thursday, 6 October 2005, at 20.15 West Indonesia Time, an imaginary voice ripped through the dreams of the farmers. "There is iron within the womb of the sandy shoreline, and it is time for it to come out, to be exploited, to be enjoyed not only by farmers, but by us all, for the sake of our society at large, for the race and for the nation" is more or less how the voice in the imaginary meeting room sounded, a moment before the arrival of a document from PT Jogja Magasa Mining.

To attain these aim and objectives the company can carry out business activities as follows:

A. Business activities in the sector of general mining, including the mining of iron sand, iron ore, sea sand and coal.

B. Carry out trade, including import, export and domestic trade, acting as a representative agent, sole agent, distributor, supplier of the products of mining such as iron sands, iron ore, sea sand and coal, whether on its own account or on another's account, by means of commission.

C. Establish industrial facilities for the obtaining and processing of mining products such as iron sand, iron ore, sea sand and coal.

D. Provide services in the mining sector.

E. Undertake transportation of the products of mining activity, by means of truck. (4)

From the sound of the document, PT JMM appear to have been granted legal authority by the state for the total exploitation of the land through their mining enterprise. But this company, PT JMM had only just been formed and was still new to the mining business. They needed experience in mineral exploitation and additional capital (5), and so needed to join with another company as business partner. In an interview with Lutfi Hayder (6) (commissioner of Jogja Magasa Iron) the company joined with an Australian company, Indo Mines Limited (7), and the corporation Australia Kimberly Diamond also made capital investments, as did other investors. The collaboration between the companies PT Jogja Magasa Iron, Indo Mines and the other investors was called JMI (Jogja Magasa Iron) (8), although recently this name changed again to JMI (Jogja Magasa International).

Systematic steps have already been taken by the business partnership and those who claim authority over Kulon Progo to ensure the success of their iron mining venture. Lufti Hayder, acting as commissioner for Jogja Magasa Iron claims they have already found considerable financial backing, although the world economy is hit by recession. Funding to complete the feasibility study is already available; it is estimated this is sufficient for 12-18 months.

Farmers fight the corporation.

At the start of 2007 the shoreline residents were becoming restless about the planned mining project. This nervousness soon spread, as



farmers worried about losing the land that had supported them for so long. They shared their fears from one to another and also within their farmers' groups. Finally different farmers' groups, from various villages along the coastal strip, decided to meet and discuss the problem. So one night in April hundreds of farmers, delegates of their groups and villages, got together to determine attitudes towards the plans. That night farmers exchanged opinions and analysed their fears about the news of the mining plan. Clear evidence of the problem this iron mine would have on their livelihood was revealed that night.

The discussion revolved around 3 possible approaches. Firstly, farmers could unconditionally accept the mining plan. Second, that they could accept but with certain conditions and stipulations. Thirdly, they could unconditionally reject the proposal. In the end it turned out that not a single individual was in favour of the first option, and not a single individual was in favour of the second option.

All the farmers present that night made clear their unconditional opposition to any plan to mine iron sand from their land.

That night the farmers also started planning their strategy to resist the iron mine. Their first act was to establish an umbrella organisation, which they named PPLP (Paguyaban Petani Lahan Pantai = Association of Shoreline Farmers). The organisation had an unusual structure. Aside from a chair, secretary and treasurer and their deputies, they also appointed older farmers as advisers. There is also a field coordinator in each village, who acts as a delegate, uniquely this coordinator is only ever one person, and they often rotate in a quite flexible way. Each village also has an autonomous PPLP unit, each with its own structure. What is clear is that there is no-one that holds authority in the PPLP structure. The whole coastal community are members of PPLP and their feelings about new information in the mining plan is always discussed at the meetings of each PPLP unit as well as the umbrella meetings. One more unique feature is that there is no office for either the umbrella organisation or for each PPLP unit, as

each household along the coast is a space for coordination.

PPLP henceforth started organising many actions. Initially they undertook traditional forms of struggle, involving old and the young in local traditions such as mujadah, casting magic spells, farmers' rituals and night watch on the land. But neither their attempts at dialogue, nor their movement which declared itself anti-mining was considered well behaved by the corporations or the local government (who are also involved as they administrate the local budget). On the quiet, the villages were infiltrated by intelligence agents and paid thugs to intimidate the people.

Before the Ramadan fast, 24 August 2007, farmers agreed to attack the local authority of Kulon Progo. They were annoyed at this symbolic existence of authority over a land where there was never any justice or understanding of the people's aspirations. That day the farmers were able to fight the police and in the end thousands of people were able to enter the grounds of the symbol of power of the government of Kulon Progo regency. The farmers tore down the fence and forced the police to back away from the mass action. That day, not one key local official would meet with farmers, least of all the mayor. The farmers from PPLP threatened the mayor 5 times that day to come out with a declaration cancelling the mine project.

The farmers actions and demonstrations continue until now. They plan their strategies and tactics to foil the plan to mine iron from the coastal sands of Kulon Progo. The case of the farmers' resistance in Kulon Progo is an authentic example of a struggle against power characterised by anti-politics, autonomy and self-organisation. With regards to politicians and NGOs that want to get involved, we can say that there is an agreement between the farmers that the struggle should not become dependent on anyone. They reject all forms of political agreements and NGO intervention. Fortunately this strong will of becoming independent and self-organised have made their struggle undisturbed by intrigues and external intervention and makes their community intact more than before.

Between the sand and the iron it contains there is a raging fire, a fire that can not be subdued, resisting exploitation and dehumanisation in whatever form it takes.

SAKSI (*free association of anarchists and friends of Kulon Progo's Brave Peasants*)

WHAT CAN YOU DO FOR INTERNATIONAL SOLIDARITY?

1. Boycotting every corporation or organization that is involved in the project.
2. Send letters (+ make direct actions?) to the Indonesian Embassy regarding the issue to end the Megaproject.
3. Boycotting Jogja National Museum: which is a big art-space owned by the Sultan and has been a space for many artists, local and international, to do exhibitions—and of course ensure the Sultan's hegemony over cultural production. And for information, many international radical artists connected to Taring Padi - which is a "so called" radical artists group who benefited from that space and never have any position towards the issue - that is grossly collaborated blindly and ignorantly in that space. Many of whom even call themselves "anarchists!" (which is of course the anarchist from abroad still assumed that JNM in the 90's was a squatted space inhabited by leftists and socialist realism artists)

We are calling for an international boycott of Jogja National Museum and those radicals who shamelessly collaborated and benefitted from that space. The tension must rise by any means necessary!

Art is dead, don't consume its corpse. SI

Notes:

1. Quote from Iman Rejo
2. "
3. "
4. Document Founding Limited Company PT. Jogja Magasa Mining



No. 40. Buntario Tigris Darmawa NG, SH, SE

5. In the document is noted the total start-up capital of Rp 600,000,000

6. Interview 12 March 2009

7. Application For Contract of Works from Government of the Republic of Indonesia

8. Plan of Work 2009 JMI, Jogjakarta 12 March 2009

About **SAKSI** (*Solidaritas Anti-Kejahatan Korporasi*)

SAKSI is a network of solidarity that was initiated by collectives and individuals since the beginning of 2009. Its focus and aim is not to mediate between grassroot struggles, but how to connect them directly through shared experience of struggles and without involvement of NGO'S or any form of institutional political organization. As a network of solidarity SAKSI don't have any fixed programs to impose, instead it is worked out through consensus meetings between SAKSI participants in which different struggles can apply their own methodes locally. The only basic structure and foundation that was agreed upon is that SAKSI, as a network, and community of struggles, is should be horisontal and autonomous in a very loose and close to the concept of Free Association. Up till now SAKSI have connected struggles of peasants and other oppressed communities in three areas:

Kulon Progo (Central Java Yogyakarta)

- Community of peasants struggling against reclamation of their land by feudal landlords and local government to create Iron Ore Mining.

PATI (Central Java)

- Community of peasants struggling against the cement industry project that will take over their water resources land and environmental health.

Porong (East Java)

- Communities that was evicted from their land by mud disaster caused by Lapindo Corporation, which is owned by Bakrie Group. It has caused enormous damages on the vast land of Porong and have made thousands of people losing their homes and properties.

petanimerdeka@yahoo.com

SAKSI appeal for urgent financial aid to maintain an autonomous space in Kulon Progo called "Gerbong Revolusi" Library and Community space.

These pictures show a repressive attack against the Kulon Progo community, which was approved by the police. This was an act originating from the authorities of the area and the mining corporation.



“Insurrection disorients all political parties. Their doctrine, has indeed, always affirmed the ineffectiveness of any test of strength as their very existence is a constant denial of all insurrection”

Franz Fanon

Les damnés de la terre,
[The Wretched of the Earth]
1961.



Black Bloc communiqué, Strasbourg anti-NATO, April 2009

1. Events in Strasbourg were relatively easy to predict and probably unavoidable. Nevertheless, as in the aftermath of every counter-summit where people have had a good riot, the great and the good on both the left and right cry foul. Accusations fly that *someone* must have let the rioters get away with it or incited them. Some even go so far as to suggest that *someone* Machiavellian was the organising mind behind their actions. All political parties, even on the far-left, are suddenly competing to become the mouth piece for the most disgusting security-orientated discourse. Explicitly or implicitly they regret the powerlessness of the police in the face of riotous acts. Finally it is always the same old story, an idea that is, at heart, shared by all of them, from the UMP to the Socialist party, from Attac to the National Front: it is impossible that people could be angry enough to start a riot themselves. These people must have been manipulated in some way.

2. We repeat what was already said in July 2001 following the riots in Genoa during the G8 summit: we don't need leaders to provoke us to revolt and struggle. On Saturday 4th April 2009 in Strasbourg, if we broke shop windows; if we set fires in buildings that serve the State and capitalism, [border control



Customs outpost burns on the historic bridge border of France/Germany

point, banks, a petrol station, tourism office, Hotel Ibis, etc.); If we destroyed video cameras and advertising hoardings; if we attacked the police, it is not because an occult organisation told us to do so, but because we deliberately chose it ourselves.

3. If we were able to act in this way, it is not because the police allowed us to, it is because we were several hundred, or even thousands: the infamous “international black block”! It is because the cops are not totally robots, they are human and they can feel fear too. The police probably could have tried to stop the riots faster, by shooting more at the people than just gas, baton rounds and concussion grenades. However, even in the Sarkozy-esque democracy of France today, it is not yet the done thing to kill demonstrators. On the 8th April 2009 Luc Chatel declared that “the government’s priority was to ensure no one died”. We are not yet a sufficient threat to their regime for that.

4. If we only acted in poor neighbourhoods around Strasbourg’s industrial port it is because we lacked the strength or finesse necessary to reach the town centre. The police and the army were fiercely protecting the infamous red zone (the town centre and the bourgeois areas of the city). However, no one can seriously believe that we would not have been a lot more formidable if we had made it to those richer neighbourhoods. Despite the media hype, only institutional or commercial buildings were attacked, in the poor areas, things belonging to the local population were left untouched. Our fight is against power, not against those who suffer as a result of power.

5. The press and politicians try to portray the black bloc as nihilistic and bloody vandals. But the praxis of the black blocs are not limited to acts of destruction (just as our lives are not limited to the black bloc, which is just a momentary and contextualised form). Black blocs practice mutual aid and complicity with all demonstrators in confronting, defending ourselves, and running away from the cops. In a riot a spontaneous and anonymous solidarity is created, authentic in the sense that no gesture requires anything in return. There are two worlds that oppose each other in their choices and behaviours: on the one side the determined demonstrators who are here because of their convictions, desires and rage, living truly and freely. On the other side, cops under oath who are here out of a duty to orders and money, who are paid to repress and trained to think as little as possible about what it is that they do (the risk of them resigning would be too high).

6. We are all concerned by what was discussed at the NATO summit in Strasbourg. The post-colonial war led by the Western superpowers, and their internal war against the “enemy within” make us sick. Social control, management of migration flows, reinforcement of the police, improved intelligence and registration of the population... that is what we rose up against.

7. Those in power aim to continue the imposition of capitalist democracy on everyone as the only possible form of social organisation. Despite the shitty lives we live, despite the tottering of the capitalist empire in recent times, revolutionary perspectives seem so far away that we can only even imagine

them with difficulty. And yet, the deeply counter-revolutionary resignation of our times is not an inevitability. It is a big challenge to manage to emancipate oneself from capitalism, through struggle and mutual aid, and that emancipation cannot coexist with capitalist and state power.

8. Knowing that another world cannot be possible without the total collapse of the globalised capitalist democratic system; knowing that *"all the dominant classes will continue to defend their privileges to the bitter end with dogged perseverance and energy"* (Rosa Luxemburg: What does the Spartacus League Want? 1918), it seem to us that sowing the seeds of chaos and destruction (to cite the sensationalist terms used by the media) at the heart of this world of oppression and social control is not so problematic. In fact, it seems to me that it is not nearly enough. There is no possibility for revolutionary transformation of this world without a tangible power struggle. It is the task of the dominated to build new bases for social life with out waiting for the consent of our dominators.

9. Recent years have been dotted with uprisings that have clearly worried those in power: riots in poor neighbourhoods in November 2005, the anti-CPE movement in spring 2006, anti-Sarkozy riots around the presidential elections in 2007, the high-school student mobilisations of 2007-2008, and lately the French state expressed their growing concern over the Greek uprising that verged on insurrection. Just as with the Black Bloc in Strasbourg, the media focused on how young these movements were, as though trying to reduce revolt to a generational phenomena (with all the condescending remarks along the lines of: *"just you wait, in ten years, you will have forgotten all that and you will be resigned to your fate like the rest of us"*). We believe that there is an inherent danger in this attitude that needs to be overcome. An insurrection (not to mention a revolution) cannot be undertaken by the youth alone. Like the class struggle, it should be transversal and lived by all, beyond differences of age, skin colour, gender, trade, etc. In full consciousness of the dominations and oppressions.



10. Although we are clear that overthrowing power will take more than being content to peacefully demonstrate, however many millions of people we may be, we are equally aware that a few thousand people attacking the police and vandalising state or capitalist property will not be enough. If we were several millions it might look a bit better. All the technologies of repression and control might be not enough to contain the generalised rage.

But until then, what we do is put in place and spread common practices of resistance, specific kinds of solidarity and forms of struggle that are illegal and have a revolutionary perspective...

A full kit of ideas for bringing an end to the old world with its technologies from a future that is already rotten.

A few "rioters" from an affinity group that was active inside the Black Bloc on the 4th April 2009 in Strasbourg.
Somewhere in France, 8th April 2009

Support the Strasbourg Prisoners

In early April the NATO celebrated their birthday with a summit in Strasbourg, France, and thousands of people came to protest 60 years of warmongering.. The state was keen to punish protestors for marring their spectacle and made hundreds of arbitrary arrests. Ten people, from France and Germany, were convicted to 6 month sentences in speedy trials for criminal damage and rioting, a few more later on. A young local man has also been sentenced to 3 years for allegedly handing someone a lighter to light a firework which was then thrown at the police.

You can help them financially by donating to their support account:
Name: **"Spenden und Aktion"**,
Account number: **928 818 06**,
Sort code: **513 900 00**
IBAN: **DE29 5139 0000 0092 8818 06**
BIC: **VBMHDE5F**
Ref: **Strasbourg**

or you can write to the prisoners via their support group:

KKH
c/o Infoladen
Liebigstrasse 34
10247 Berlin, Germany

See also: **breakout.blogsport.de**

The following is a statement written by the prisoners at the end of April:

A Statement from Prison

The NATO summit was now over a month ago and hardly anyone remembers the protests never mind their critiques. During the summit many participating demonstrators were taken into custody. A few of these were put through fast track trials at random and given prison and suspended sentences. According to statements from Sarkozy, these sentences are meant to serve as precedent for condemning and criminalising the anti-militarist and peace movements. Over a month later, some of the imprisoned summit opponents have managed to draft a collective statement, in which they explain their motivations to protest the NATO summit and their situation in prison and the solidarity they are receiving. Warmongering is celebrated - those who resist are imprisoned.

Statement by some prisoners after the Strasbourg NATO summit

Things are not done quickly in prison. If you want to write a letter, you first have to order stamps and paper. For this you need money. And when you have the money, it takes time for the items you ordered to arrive. All letters are opened and probably read, this takes time too. Information only gets in and out very slowly. And so we are speaking out only now.

1,2,3 and you are no longer free!

When the NATO wanted to celebrate its birthday on the 3rd and 4th April 2009, they were not alone. Tens of thousands of people travelled to France to take to the streets against the war alliance. Thousands of German and French police were deployed. The Schengen Agreement was temporarily suspended, and the city centres of Baden-Baden and Strasbourg were closed off. Many people were stopped travelling into France and neighbouring countries. Already two days before the summit started, an entire demonstration in Strasbourg was surrounded and arrested, that had been called against the deadly police violence during the G20 protests in London. Before the mass arrest, people were being chased through woods with tear gas grenades and rubber bullets. For example, two people behaving entirely quietly in the

woods were attacked with rubber bullets. The minimum safe distance of 5 metres was ignored, which can have fatal consequences. In many cases, wounds sustained were only tended to the following morning. The next few days were similar: over 350 people were taken into custody at random, many of which had to spend multiple nights in overcrowded cells, without food and some with injuries. Most were let out again, just a few fell victim to arbitrary police action: 9 people have now spent a month in prison. We who are writing this are a few of them.

Justice in service of the President

That it's us who are in here is pure coincidence - it could have happened to anyone. The media got excited about rioters. President Sarkozy publicly demanded that perpetrators should be punished as severely as possible. Police and judiciary were under pressure to present 'results' when fast track trials took place two days after the summit. Actual, concrete accusations were not the focus of the trials. The sentences were influenced mostly by the state prosecution's speech which largely relied on assumptions and statements with no hard evidence. They didn't even try to create the illusion of a fair trial. The state prosecutor even claimed about one of the accused that they were 'professional' and were 'giving speeches in court'. As sufficient proof they pointed to their no comment interview at the police station and the long distance

The sentences and their severity surprised our solicitors, since they were many times harsher than the usual sentences - even if all the accusations had been true. Three people were sentenced to prison with immediate effect. Two people went to appeal. A few others were given custodial sentences. One German who had been sentenced to an unenforced 3 months was held for 48 hours for no apparent reason in a deportation prison to then be handed over to the German police at the border, a few miles away. The other 6 who are inside here have not had trials yet. Four of these will be in court on the 5th May - we are expecting another case marked by political prejudice. Two people are currently on remand for 4 months. In the popular Strasbourg daily newspaper that we get to read in here called 'DNA', it's insinuated that those 'guilty' of the riots on the 4th April have got what they deserve. For example, they deliberately leave out certain facts, such as the fact that three of the accused had already been arrested two days before. They also reprinted quotes from the trials out of context. The newspaper printed the full names and hometowns of those sentenced from Germany. In another case they reported about a defendant who supposedly bit a policeman and claimed they had AIDS, alongside a photo showing another defendant from the trial the day before, who had nothing to do with these accusations. Basically libellous, especially considering 90% of the other prisoners here read the DNA.

Incendiarists as Peacemakers

As far as we were able to tell from the media coverage of the protests, the critiques of NATO policy did not get any attention or were deliberately left out. Instead, the participating politicians were portrayed as conciliators. The war alliance's 60th birthday was celebrated in a media friendly manner and declared to be some sort of gala of the philanthropes of the Western world. However,

nearly two decades after the end of the cold war, the NATO stands for the build up of arms like no other military alliance, for the production of more and even 'better' weapons and for increasingly mobile armies that can enforce the interests of those in power anytime and anywhere. The current excuse may change, it ranges from asserting human rights, the war on terror, or currently the struggle against Somalia's pirates. The



they had travelled to come to the protests. Another person was accused of membership in the 'Black Block Organisation'. It had to be explained to the court that no such organisation existed. It was obvious that this was all about setting an example in a way that would resonate in the media and intimidate. Sarkozy's statements had us fearing the worst already beforehand.

true reasons for interventions remain the same: widening the free markets, resources and securing access to them, as well as geopolitical power considerations. Some of

those who participated in the NATO summit are responsible for the deaths of thousands all around the world. Iraq and Afghanistan are just the tip of the iceberg. The strategy paper that was very probably discussed at the summit called 'For a coordinated strategy in an insecure world –

Renewing the transatlantic partnership' clearly shows not only the future arenas of war for the North Atlantic pact but also unashamedly the economic reasons for military presence mentioned above. You don't need to look far to show up the NATO as warmongers posing as world police.

The more bizarre the picture the media has been presenting. Distorting the facts, the NATO states are portrayed as the 'peace makers' while the demonstrators are labeled violent. The issue of the structural violence of a war alliance is entirely disregarded. It's not surprising that wars are relativised and compared to the riots in Strasbourg. Burning barricades can then be equated with pictures of a destroyed Beirut. This is how freedom of reporting turns into a farce. Regardless of what you think about the riots, considering the media's behaviour leads to the only conclusion, that they are distracting us from the real incendiaries, NATO.

In Prison...

Somehow we are far removed from the world in prison, and yet in the middle of it. This sounds paradoxical, however especially in here we notice the negative aspects of our society. State racism and total control are not only phenomena inside prison walls. Deportation, recording biometric data, CCTV surveillance and attacks on privacy are just a few examples that are also ubiquitous in the so-called free world. There are also ways to resist inside. The police unit 'IRISSE' was founded solely to deal with prison uprisings. The last time they were deployed was in early April in Mulhouse Prison. There, the prisoners refused to return to their cells after their exercise. The officers are

equipped just like the cops on the street and at demonstrations with tasers, batons and tear gas. Most of the prisoners we meet here are inside for minor offences. Using false papers to avoid deportation or to get work. Drinking and driving. Theft and label scams, possession of small amounts of drugs. Many ended up in prison after fast track trials like us, for months or even years. Most of them are young, with a migrant background and from the Banlieus. Many tell us about how 'foreigners' always receive harsher sentences. As a prisoner, your life isn't too bad. The basic needs such as food, warmth, exercise, contact with other people as well as medical care are more or less met – as long as you behave.

Everything here is divided up into portions and rationed. It starts with your food, continues during your exercise and doesn't stop with the little bits of information you are given. Some screws are shit, others less so, but you are always dependent on them, they always have unrestricted access to you, there is always the possibility of being watched, there is always the threat of disciplinary measures for unwanted behaviour. This totalitarian system inherent to all prisons is based on the power of the screws and the disempowerment of the surveilled. Our freedoms here consist of for example deciding whether or not to go to the church services, to exercise in the yard. These freedoms already stop in the shower. If you don't go for a shower at the prescribed time 3 times you'll end up in the basement in confinement.

You can't even choose the temperature of the water which is just down to luck. If you have money, you have a few more freedoms: i.e. the choice to purchase some of this or that to supplement your diet or to buy other consumer goods. At least 100 prisoners have no money and can't even buy stamps or soap. They are dependent on the alms of the social workers and pastors. But this too is almost nothing. In the prison in Strasbourg, there are over 700 prisoners at an actual capacity of 450. To enable the chronic overcrowding, bunkbeds are placed in single cells. This means 2 people are sharing about 9m² – including toilet. It's not just Strasbourg. Throughout France,

on the 1st April you had 63 521 people in 200 prisons. However, total capacity is only 52 535. This seems to be similar in Germany: In March this year for example, the minister of justice in the state of NRW had to admit that due to the overcrowding amongst other things prison conditions were at times degrading.

Solidarity Yeah!

In here we can really experience how solidarity helps. Not only the prisoners from the protests but also the many others here help each other out: with information, with sweets, by listening, with advice and action, and that is good. We are happy about the many calls of solidarity from different cities. About all the people who are backing us publicly, privately and practically. If the arbitrariness and violence we have experienced brings people together and onto the street across borders, then the example the powerful wanted to set by punishing us backfires. We are excited if longer term networks are developing now in France and Germany and perhaps beyond against repression. So it's as important as ever – solidarity must turn into deeds and become practical, in future though especially across borders!!

Some prisoners from Strasbourg

29th April 2009



T E R R O R W A R

"You are in a place that is out of the world. No one knows where you are, no one is going to defend you."

CIA agents to detainee during "extraordinary rendition".

"I never see the sun, I never have shower like a human being, I never have soap, I never have a cup to drink, I am never treated like a human being"

Former Guantanamo detainee, Mamdouh Habib.

"I am a hostage and traded commodity. No matter how long it takes, the days of the sale will come and the market will close its doors... and only the anecdotes and the memories will remain"

Ahmed Errachidi, British resident in Guantanamo Bay.

"A military lawyer took me into a cell and said it would be for me, as he alleged I was behind the hunger strike. They have been making stuff up about the clients and now they are making it up about me"
Lawyer, Clive Stafford Smith about his clients in Guantanamo.

"For now everyone in all Muslim Communities should be prepared for more raids, arrests and harassment from the authorities and this will include British, working professionals"
Babar Ahmad, British political prisoner.

"Our interrogators would stand on the Quran and they would ask, 'Call your God and ask him to rescue you.' They would throw the Quran in a bucket of urine. They would tear the Quran and throw it at our faces"
Hafiz Ahsan, Pakistani released from Guantanamo.

"I would rather be dead than treated like this . . . if the death penalty was offered to us, we would jump at it"
Asif Iqbal, British detainee at Guantanamo Bay, in a letter to his family.

"If there is one thing I have painfully learned in this place and about this place, it is that words like justice, fairness, respect, values and principles really don't seem to exist here. Everything here is about destroying the detainees, mentally, physically and psychologically through systematic oppression, humiliation and degradation"

Letter from Guantanamo detainee Bisher Al Rawi to his US lawyer.

In Gaza like elsewhere...

From Gaza in Palestine to Nasiriyah in Iraq, from the Kivu region in the Congo to Grozny in Chechnya, the massacres of thousands of human beings take place on a daily basis. This capitalist and authoritarian system, under the varied disguises it uses throughout the four corners of the world, devastates whole areas through famine, deprivation, pollution, war. Whether they serve to tie down the workforce or deport workers, camps are by now the condition of life for millions of people: refugee camps, "free zones", deportation centres, shanty towns...

Like in Gaza: this camp which is bombed and surrounded by the Israeli army, dominated by religious and nationalist authorities, subjected to misery and despair. To oppose the Israeli state's terror with a logic of war against a whole "people" serves only to make the rejected of Gaza and the exploited of Tel Aviv forget that they have but one chance to bail out and pull through: the fight against all authority, whether it be that of the Israeli soldier's or Palestinian policeman's uniform, or that of the religious leader's camisole (that old enemy of freedom), or that of the suits of democratic capitalists and usurers who, within the camps and elsewhere, speculate on the misery.

Like in Chechnya, where amongst the ruins caused by the Russian army's bombardments, a regime of warlords adds to the terror of the Russian state.

Like in the Congo, where the hunger-stricken work in the precious metal mines with capitalism's advanced technologies and die in conditions of slavery. These same miners and their families are massacred with guns and machetes by armies (both official and unofficial ones) fighting to guarantee the profits of their masters. While the Belgian banks finance the two rival parties in order to lower the costs of production.

In Europe, with another intensity but following the same logic, thousands of undesirables are swept off the streets, jailed and deported according to the needs of the economy or the needs regarding social control. Thousands of people perish at their workplace or due to the consequences of exploitation (cancer, depression, etc). In the neighbourhoods, where conditions get tougher and tougher, there are only cops who beat and assassinate; but there is also the ever stronger expansion of the war between the poor. The logic of competition reigns, embodied through the various religious, nationalist or mafia rackets: ripping off, selling drugs, allying oneself with the first gang leader to come along in order to better survive in the capitalist jungle where rape and other brutalities are an integral part of the misery which makes this world unbearable.

In this world it is in the interests of the powerful and of the exploiters to have a civil war exploding everywhere... This war between the poor suits them very well, because it helps to make us forget that another war is possible: the one against this world of cash and authority, the one for everyone's freedom.

It is urgent to contrast the war between states, between religions, between ethnic groups, with the social war against all exploitation and all domination.

DESERT THE WARS OF THE STATE AND THE POWERFUL, REFUSE THE WAR BETWEEN THE POOR!

LET'S ARM OURSELVES AGAINST THE NATIONALISTIC, DEMOCRATIC AND RELIGIOUS MANIPULATIONS!

ATTACK HERE AND NOW ALL THAT WHICH KEEPS US ENSLAVED!

Anarchists.

[Poster found on the walls of numerous cities in France and Belgium, January 2009]



SECRETS & LIES

This next text was written by an anarchist comrade involved in direct action and informal organisation. In relationships of insurgent affinity, where desire and love fuses with the sincere urge to attack together this society, we have to pay attention to the consequences of our actions and the people we involve ourselves with. To understand the line of domination as it is written. When things break-down, as all things are caused to, there must be ways to hold each other together, to prevent the kind of fragmentation that destroys people and their aspirations to continue the struggle.

“The psychological dimension of conflict is as important as the physical. Conflict is a struggle of wills, which takes place in people’s minds as well as on the battlefield. Conflict is a struggle for power. The power may be political (ideological), military or economical (material). There is hardly a more merciless conflict as that based on ideology. The attitudes and behaviour of people (friend, foe and the undecided or uncommitted) may ultimately determine the outcome of conflict.”

From - Psychological Operations
Joint Doctrine, Canadian Forces

I have lived sometimes in the penumbral world. A world of secrets and lies. Of the not-spoken. A place in which the question may not be asked. A space where slow response latency, intrigue, and subterfuge exist. Where the gang consolidates itself. Where power games are played out under the

guise of necessity and comrades are removed in whispers from the company of the uninitiated, or in silence from the company of the initiated. A world where only the ‘fittest’ survive, and the others discarded, friends and lovers as well as foes. One sees the eyes of an intimate search for the right word, for passage around the truth, and one does the same to others. Sometimes one does not see the eyes at all. One can see the mechanics but one cannot speak what one sees. One trusts the other in so many ways, but cannot speak what one knows. This is the place in which the question is crime. In which you are made voiceless. Where truth is not possible. Where one must – especially if one is not classified, if one is excluded – exist on a plane of Tourettian guesswork, denial, insecurity, frustration and paranoia. Through this sieve of secrets and lies, through the thousand holes punched into the fabric of our social relationships, we can lose ourselves. We can lose one another. In the place where honesty has ceased, we become our own prisons.

“We know that secrecy by its very nature may affect the personality of its practitioners. This is true of all forms of secrecy from the primitive secret society to the codeword compartment. The latter is a heightened form of secrecy that resembles the former in many ways. It has the aura of a secret society. It has its initiation, its oaths, its esoteric phrases, its sequestered areas, and its secrets within secrets. And in place of passwords and hand signs, there

are letter designations on badges. There are in-groups and out-groups. No wonder, then, if the codeword compartment has unintended psychological effects.”

From a March 1977 report “Critique of the Codeword Compartment in the CIA”

Do we think the State isn’t as much an expert in secrecy as it is a master of war? The people working in the secret departments of every country in the world have first-hand experience of the stressors and impact of secrecy on the psychology of secret-keepers and those not privileged to secret information. Do we think that with millennia spent sharpening the knife, it does not know what flesh it slices, at which angle, for the best meat? To build secrets is to build walls, to build judgements, to divide us from one another, to sow discontent, distrust, paranoia, to isolate those who have something to say about the way things are from those who might hear. And so the State writes another chapter in psychological warfare. To create a garden in which secrets are sown is to sow power and corruption.

In other times and somewhere in this one, necessarily secret activity was taken under oath. The State murdered people not only for taking action, but simply for swearing an oath of secrecy to a group engaged in action against the State. And within the secret organisations - Captain Swing, the Luddites, the Molly Maguires, the IRA - to name a few, the parameters were clear. There was process, there was ritual, there was initiation and un-initiation, not only for the fighters, but

for their families and their communities. Accountable action may not be what we choose to fight the State, but to choose secrecy is not strength in itself. It is a regrettable necessity and a state of being which the State creates because it suits it just as well as accountability does.

In a world of secrets and lies, there is a world of shadows. The shadows are black, cold, flat. They do not bleed or cry. They have no texture. No colour. They have the outline of humanity, but they lack soul. There is a simulacrum of strength in this parade of shadows. There is de-individuation at the same moment as the individuals attempt to realize themselves through the sudden half-formed rites of initiation they have stumbled upon and which the State has provided them by criminalising every human instinct we have, including the instinct to be open.

On some level and in the absence of true intimacy and emotional colour, the shadows become one another. In this dark mimicry, this uniformed escape from loneliness, from isolation, the shadows become one. And are a wall against the 'others'.

"Larson and Chastain (1990) found that the dispositional tendency to keep secrets, also called self-concealment, contributed to physical complaints and depression, above and beyond other stress factors associated with physical and psychological problems such as traumatic experiences or lack of social support. Based on these findings, Larson and Chastain (1990) concluded that secrecy, independent of the type of secret that is kept, "exact[s] a price and function[s] as an internal stressor" Research and theories on secrecy among adults suggest that the physical, psychological, and social disadvantages of secrecy may be substantial."

By its very nature, secrecy separates the secret-keeper(s) from those kept ignorant of the secret. The secret-keeper is the gate-keeper. And by their very nature must make judgements and valuations on the qualities, trustworthiness and desirability of

inclusion of those around them. The secret-keeper and their selection of other secret-holders is not neutral. It is powerful. And if we really believe that power corrupts, we must be careful with our secrecy.

Often, because of the extremely informal nature of our political networks and interweaving of the political and the social worlds, our use of secrecy means that we can be confused about what is classified and what isn't, who is classified and who isn't. And because the political gangs co-exist and mix with the social gangs and living collectives, between which there is a great deal of cross-over, behaviour indicating secrecy is frequently blindingly obvious and, added to the requirements of ego, can often devolve into performance and a show of strength and interpersonal preferences amounting to little more than a crude gang mentality. We pretend neutrality and seriousness, but compare our behaviours and our processes with a group like the turn of the twentieth century Polish anarchist group The Revolutionary Avengers whose members were prohibited from even expressing a political opinion in their workplace so as not to jeopardise the group's secret activities. Perhaps they would be accused of vanguardism, but they also have something to teach us. Often we choose other secret-keepers because they are attractive, desirable, have status, reputation, wear the right clothes, read the right books, behave in the right way, have certain connections, and because they are our friends. And we can isolate people on the same grounds: because we stopped liking them, stopped being intimate with them, because someone else was more exciting, because someone else has more status and reputation, because we can - if we are adept at manipulating social networks. The affinity group has its function and its strengths, but it also has its drawbacks and one of those is a lack of personal-political accountability, a plethora of loosely connected groups, the members of which may or may not feel affinity or responsibility towards individuals in other groups, and the danger of leading to a lack of respectful process, the proliferation of unspoken personal

dynamics and no possibility of mediation by a third party to mitigate abuse of power when interpersonal or political problems arise. Because of security considerations, when someone is excluded, there is no one outside those groups for that person to process this with, leaving them in doubled isolation - cut off once from society at large by their political perspective and life, and now from the gang.

More than anything other political form, the concept of the affinity group so prevalent in militant circles brings up the issue of the personal and the political and it is a complex and delicate one that many of us are ill-equipped to deal with.

The cost of secrecy and lies is high, requiring the use of denial, splitting and dissociation, both on the part of the secret-keepers and the excluded who may include former secret-keepers. I usually think of a culture of secrecy as being about security: a necessary response to repression. But I also have the feeling it is about something other than this. That without full consciousness, it can also become somehow an end in itself. Studies have shown that the effects of secrecy on adults are overwhelmingly negative, leading to feelings of isolation, depression and physical complaints (for secret-keepers and non-secret-keepers alike. A secret-keeper may be a gate-keeper, they are also the prisoner of their own knowledge). The negative effects of a culture of secrecy and gang mentality are blatantly visible in any politically militant scene.

Interestingly, however, studies on adolescents have revealed that secrecy can be a positive factor in the transition between child and adult, between dependence and self-actualisation. If we take this as a metaphor for some contemporary resistance groups, then we can understand secrecy as this kind of a choice. In a world in which we are stripped of any feelings or possibilities of self-mastery, and of meaning, then a culture of secrecy can represent not simply a tactical necessity, but a psychological one. Just as the adolescent chooses secretive behaviour to

individuate themselves from the authorities in their lives – their parents, teachers etc – and to begin to assert themselves as different and autonomous, it is also possible that, in addition to being a response to repression and the need to protect oneself from the surveillance and legal consequences of action, cultures of secrecy in certain political groups are also an unconscious process resembling that seen in the adolescent.

“...secrecy is a powerful mechanism in adolescent well-being and psychosocial development....It independently contributes to adolescents' psychosocial well-being and appears to be a central factor in adolescents' feelings of autonomy”

As these groups struggle to assert their personal and ideological autonomy against the repressive authorities of the State, the Judiciary, the corporate-industrial world and military dominance, as they struggle “to distance and disengage themselves from their primary caretakers [the State and the familial, educative, and normalised social structures] and establish boundaries between “self” and “nonself” (Kaplan, 1987) and to “establish and consolidate their capacities of self-regulation and self-determination (e.g., Allen et al., 1994; Larson et al., 1996; Steinberg and Silverberg, 1986).”, these political circles choose secrecy, not only as a reaction, as a means to avoid detection and punishment for their attacks against the State but also as a means of defining their difference, of creating a gang.

Repression has many faces, only one of which is physical brutality and threats of incarceration. The other impacts of repression and the capitalist, totalitarian system in Europe is a process of institutionalised infantilisation and dependency. From the very basics, that is the ability to eat, be warm, move around, educate ourselves etc, we are dependents – whether we are 3 years old or 67 years old.

We are rarely able to realise who we are, and our dreams and desires are never free to live. This state of being results in a condition of perpetual immaturity.

The human being will struggle for freedom, for strength, for self-realisation against all the odds. As adolescents we do this through the formation of gangs, initiations, uniforms and clothing indicators and of shared standards, identities and an arcanum peculiar to itself. Sub-cultures. These hold within them the danger of being inherently reactionary and in terms of political groupings, unless we want to remain tiny and reproductive of insidious power structures, we would do well to be aware of the psychological impact of these structures and behaviours.

Living in a state of arrested development is not reclaiming one's full humanity.

The three basic aims of PSYOPS [Psychological Operations] are to:

- 1) Weaken the will of the enemy or adversary by lowering morale and reducing the efficiency of this force through the creation of doubt, dissidence and disaffection within the ranks.**
- 2) Reinforce the feelings of friendly target audiences.**
- 3) Gain the support and cooperation of uncommitted or undecided audiences.”**

From – Psychological Operations Joint Doctrine, Canadian Forces

All cultures of secrecy come up against problems. If they are about effectiveness and security, then they need reviewing from time to time. Even the CIA acknowledged the psychological and effective problems of high levels of secrecy. One report even suggested that secrecy actually led to insecurity and an inability to be affective: non-sensitive information was withheld along with top secret information, leading to failures in action for example, disaffection and unnecessary power dynamics.

When we begin to allow pathological cultures of secrecy to develop, then if what we are striving for is some measure of human health, mutual respect and solidarity, self (and this also refers to the wider self of comrades) realisation and autonomy, then we need to be constantly vigilant as to

our motivations and the way we act towards each other and the world at large.

Because of the very informal and sometimes haphazard way we stumble into ‘militancy’, we do not always come to it with full consciousness, discussion, mindfulness or formal introduction. Inside or outside of the secrets, there is a tendency towards tension in interpersonal relationships, paranoia, feelings of inclusion and exclusion, lowered morale, a sense of isolation or privilege, hierarchies and personal insecurity. It can be destructive and paralysing. The first question we need to ask is, in any other world would this life of secrecy, essentially this way of relating to others, be what we would choose, and if yes, why, and if not, then how can we minimise the damage done by a situation we are forced into and rationalise the process? What world do we want, and what worlds are we creating now because if we continue to damage each other in the present, at one future point of liberation do we think this is all miraculously going to change!?

Today I cannot speak. My heart is in my mouth. I am paralysed from the neck up. My throat. My mouth. My tongue. My lips. My words. My thoughts. There is no communication anymore. Honesty has ceased. In its place, there are looks, allusions, guesses, sly smiles, gestures, people pulling other people to one side away from other people who may or may not be included in disclosures. I am never sure if I have understood what is going on and there is no way to check. There is the spreading of confusion. Security put through a scrambler and shuffled. There is no logic. There are places it is acceptable to talk openly but they seem to be no safer than the places that aren't. There are the people that decide which is which. There is no structure. There is no clarification. There is paranoia. There is confusion. There is the fear of exclusion. The relief of inclusion. There is power and ego. Every time I say something I feel waves of panic. Every time I open my mouth I can feel my face flush with fear. Every time my mouth closes having dropped the words on the air, every time I speak to

someone on the phone, every time I press send on an email, I can feel the adrenaline surge. I can no longer say the simplest things without these sensations. My tongue dries up. My thoughts scatter. My mouth grows stiff and I close the curtain across the window of my eyes so that they match yours. This is called mimicry, and it occurs subconsciously in instances of social exclusion as an attempt to pacify or ingratiate the excluder. Every interaction is tainted with the same suspicion, self-consciousness and fear as the court appearance. Every friendship becomes a prison where we stand on opposite sides of the walls. Friendship too is ceasing.

I imagined we were rebels. Instead, I am a decades old teenager standing on the edge of a schoolyard wondering why no one will play with me any more. Across the yard is the gang I used to be a part of. Everything is as it was. Except I am not there. I am here. On the outside. On the other side of the wall of the people who were recently my friends, lovers, comrades. Because I am no longer considered fit. Because my lover left me, because my friend left me also, because I felt I had to leave the house we all shared and I don't really know where else to go and I am in a strange country that is not where I grew up with a language I do not speak. And because I fell apart a little under the strain, I am no longer considered fit for action. I have been judged by a few without due process, in secret conversations behind my back and which I am not told about until I ask. I know the signs, the looks, the constellations. Only none of these are directed at me anymore. And what used to seem to me as one of the included as a necessary part of struggle begins to seem more like a performance. A spectacle of secrecy for which one of the motivations seems to be to display to others their condition of exclusion, and the peacock fan of inclusion. And suddenly, in this world of rebels who usually hold an opinion about everything, no one has anything to say: not, what happened, who decided this and why, where are you, are you okay, do you have another group, how do we deal with this? The question is not allowed. And although some remain 'friends', the quagmire of betrayal

and a different complicity reeks between us and friendship cannot cross it.

I do not want to be part of the gang any more. I only want to be included again. There is no sense of solidarity nor of affinity. There is anger and impotence. There is isolation and depression. There is exhaustion. There is pride. There is frustration. The secret-keepers' laughter is brash with secrets, their bodies arrogant with lies. Their eyes look everywhere but mine and, for the first time in my life, through prison, through arrests, through attack, through riots, through discussions, I have no comrades.

In research studies, it has been observed that people who experienced exclusion from groups during the experiment literally felt colder.

When asked to assess the temperature of the room, they reported the temperature on average to be colder than those who had been included. When asked to choose from a range of food and drink, those who had been excluded overwhelmingly requested more hot food and hot drinks than those who had been included.

Even when I am inside the secret, even when I am included, I feel discomfort. It is like being in an abusive family where everyone outside the family is someone to whom you cannot divulge anything important. In a world of secrets and lies, everyone else is the other. Everyone else is a person who is not included, not trusted, not desired, not privileged. Everyone else is someone to fear. Everyone else is not, by definition, worthy or trustworthy. From everyone else you are fundamentally split off, disassociated. Your conversation is grey and cumbersome with what is not being said, what cannot be said. You are too close and not close enough. You are isolated and yet not isolated enough. You live in a world characterised by anonymity, but not anonymous enough that the impact of the secrets you hold, and share, and the conspirators you esteem, are hidden from the excluded who might be your closest friends. The exchange with others outside the secretive unit, the miniscule informal party, is no longer free and so the

cycle of dependence on the secretive unit is increased. Everything that troubles you about the secrets or about the abusive unit cannot be talked about, leading to a greater sense of isolation - except with the other secret-keepers who are the source of the discomfort. Cut off in this way from the rest of the world in which everyone else is deemed not to be trusted, at times then you are led to wonder, then what exactly are you fighting for?

For the first time in months, you ask me to turn off my phone so that we can talk freely and my gratitude makes me want to throw up.

What are we feeling when we are keeping secrets? Militant, bonded, closed, awkward, confused, powerful, included, privileged, strong, paranoid, stressed, exhilarated, endangered, deceitful, needy? How we do deal with all these feelings, how do we live our lives around them? How do we keep vigilant over the myriad consequences of living that kind of life and the subconscious reasons behind the choices we make? What is our relationship to others who aren't also secret keepers? And on what grounds are we basing our choice of other secret-keepers? What are we keeping secret and when are we keeping secrets simply for the form and the pleasure of it rather than the necessity?

The world of secrets is a world of lovers, exclusive. It is intimacy and complicity. It is the political and the personal. To be on the outside of lovers like this can be torment. Especially when they were once your lovers too. To be on the inside of lovers like this can be torment. Especially when other lovers are on the outside.

I know I will find other lovers and other secrets. But I will try to do it differently. With respect to those that have fought before us, with respect for the struggle for maturity, in full realisation of the breadths of damage done to us and that we do to each other, we need to combine secrecy with humanity and the strength to constantly be vigilant of the system within us as much without.

Postscript (practical):

I wrote “Secrets and Lies” a year ago. In that year, I took myself out of the political scene entirely, spent time away from everyone and everything I knew and which I felt identified with. I reflected a lot on the situation and the political scene that prompted “Secrets and Lies”: on what my part was in it all, as well as what other people’s part was. We are of course all within our rights to decide we no longer want to work with someone and we have to learn how to deal with this from both the position of excluder and excluded at some point, so these are just a few thoughts about things that could have been done better in such a situation.

When the relationship between me and my comrade began to disintegrate, we did talk things through regularly and an attempt was made to keep doing projects together, just not highly ‘sensitive’ ones. In this way, we attempted to rebuild our trust, confidence and knowledge of each other. I recommend this, even though in this instance it didn’t work.

Do not assume neutrality: If you need to seek advice in an emotionally fraught situation with lots of characters, think about the relationships involved and also the kind of values and judgements you are giving to certain kinds of behaviours/responses over others (i.e. manipulative and/or exploitative ones) in the choices you are making. Be as open as safely possible with the excluded person and acknowledge the impact of their exclusion. Unless there is a very good reason not to, inform the excluded person of any discussions had about them or even better allow them to be present so that they can participate in the decision-making and challenge things if they need to. To exclude someone from action is hard to do and to be excluded and then left feeling stranded in a situation that is fraught with security issues is irresponsible, not only for emotional well-being but also for everyone’s security.

If you are excluded and feel you need to communicate over the closure including



the need to be clear about what others think and where you stand, agree who it is ok to talk about it with. You might have to take the initiative as others might be embarrassed, unsure whether it’s okay to talk about it, or prefer to stick their heads in the sand. If possible, safely get someone from an affiliated affinity group or another outside agreed trusted person to be an ear. Patterns of abuse and power thrive in closed groups (nuclear family units for example). Also, be cautious of working with couples or at least be very sure that you all can deal with it. On a long term security basis, be careful with each other and how you behave. All of us think and hope our friends and ourselves wouldn’t talk, but looking over the Atlantic at the repression against the ELF/ALF in the USA, known as the “Greenscare”, it shows that you don’t know how people and situations can change, to the extent where former comrades are willing to sell out their friends and loved ones to prevent long jail terms.

When, if, the police suddenly come on top and drag you off to a cell on your own and tell you that so-and-so said this about you or talked or whatever, your past experience of people and their behaviour will affect how effective the state’s psychological warfare is. If someone has dropped you or a good friend and comrade suddenly or gone behind your back before or you have witnessed them going behind someone else’s, under great pressure, how do you know they won’t do the same with the cops? How do you know you won’t doubt them?

Similarly, if you have witnessed a comrade crumble under the pressure of the struggle during their life and exhibit

behaviours and responses you don’t understand and don’t feel comfortable or safe with, how do you know they won’t do it when terrorised by the police in a more intimate way? State repression is designed to divide, overwhelm and destroy us -

what are the threads in your life which keep your comrades tight? How do you deal with each other’s weaknesses and limitations as well as strengths?

Who do you have affinity with and on what grounds?

Be discerning about secrecy: Is it really necessary or is it about something else e.g. power and ego trip?

Do not dismiss power dynamics:

People can be in stronger and weaker positions at a given time, and if someone seems to be or feels themselves to be in a much weaker position for whatever reason, try and understand why and consider cutting them some slack.

We are not robots: The personal and political are not always so easily detached, especially in groups/scenes based on affinity and informality. However, we are all different. Some people need to be more accepting of the emotional and others need to learn to manage their emotions better. If you know you are an ‘emotional person’, prone to insecurity, jealousy, pride and other deadly sins, then you need to be responsible for keeping on top of this and making sure situations are dealt with before they explode. If you are not an ‘emotional person’, it is probably best not to deny that this exists in others as this will mean lots of issues are brushed under the carpet only to come out later. Interpersonal problems like the one I experienced are part of the rebellion: a chance to create/experiment with new social relationships and to see how the system plays itself out through us in our behaviours and dynamics. If we look at all these things with courage we can deepen our rebellion and fight longer and stronger.

Good luck, take care of yourselves and each other, and don’t get caught!

WE WANT TO WATCH SHINING STARS...

A net serves to capture and to immobilize life, to assassinate or to enslave. The centralised electrical network is no different: the dependency that 'progress' and 'freedom' imposes on us is a disguised form of slavery, the production and consumption of energy bring about disease and death.

"Necessities" of electrical energy are not, perhaps, needs induced by the system?

What are these famous benefits which we enjoy thanks to the electrical energy and to its omnipresent network?

The alarm that shortens the sleep and mutilates our dreams, announcing the sentence of another day of forced work?

The radio that indoctrinates our unconscious while we have breakfast quickly, shaken by the thought to arrive behind schedule, to make rage - according to the case - to the landlord or the professor?

The metro, the trams, the "ecological" electrical buses or the trains that transport us to and drag towards the places of operation and imprisonment that to us are like rolling floors in an enormous slaughter house?

The traffic lights that regulate and limit our displacements, in cars or walking?

The video cameras that, like an army of gargoyles, watch each of our movements and try to induce the fear in us to act to maintain the status quo?

This electrical network is consecrated in the passage from the medieval Christian-centric universe, to an anthropocentric renaissance, to the now total dehumanizing and life-destroying technocentric present.

Do we simply need to put a stop to the benefits of the existence and expansion of industry?

We die working, in the same place of slavery, or die later in slow agony because of the diseases generated by work (without forgetting about the spirit squashed by submission or the neckties that, dividing the head from the body, chokes until death).

Outside the place of work: widespread poisoning, democratic, generous.

It is the electrical mains that allows the operation of the industrial estates, the production and transport of unnecessary consumer goods and commodities, raw materials often from destinations subject to predatory wars and those masked as religious/regional/ethnic conflicts.

While still alive it is the same network that maintains state and international apparatuses, the bureaucracies and their ramifications, the systems of communication, the banks, the factories, the laboratories, the schools and the other means of propaganda...

The same electrical energy that feeds the repression originating from the police stations and their computer science systems, criminal archives, databases etc.

The same that illuminates the classrooms of the courts, that powers the metal detectors and so on. The same energy that helps to keep the undesired inmates in the jails, the detention centres for immigrants or the psychiatric hospitals...

Meanwhile, being part of the "fortunate" means you are automatically imprisoned in other knots of the electrical network: supermarkets, stores, gyms, places of "art" and "culture", restaurants, bars, discotheques - all equal in maintaining the illusion of "life", day and night, whilst for many there is still a uncomfortable conscious feeling deep down inside that something is not well.

The sensation of a life lived is cleaned neither with a shower one warms up nor with an immersion into the dusk of the sparkling waters of the television.

There is no Playstation (and no other drug) that will solve our malaise against

the existent; As well, the invention of the 'Holiday' a little more of a century ago has not been, will not be able and could never be more than a simple outlet of relief (also fed by electricity) to maintain in such a way the pacifist and productive slaves.

To take apart this electrical network - comprised of slavery and death - is to attack the basis of the system.

In fact, electrical energy serves to maintain this technological society.

We have the sun, we have the fire...

Certainly, a revolution will not be devoid of pain, but, against the impossibility of an "improved" system founded on the dominion and death, does there exist a more effective alternative?

We want to watch shining stars, throughout.

And if this year really must have a Christmas tree, it will be illuminated like the one of the parliament square in Athens.

Until soon...

Some enemies of the electrical network

Iberian Peninsula

For a hot summer of 2009



Repression & Reports



UK - 1 in 78 people under surveillance by the government.

More than 500,000 requests to access phone and e-mail records were made in 2008, a report by the Interception of Communications Commissioner showed. An average of about 1,500 surveillance requests were made every day in Britain last year, according to figures which have emerged from an annual report by information commissioner Sir Paul Kennedy. That is the annual equivalent to one in every 78 adults being targeted. Although slightly down on 2007, the total number of requests last year was up by more than 40% on 2006. It included

1,500 approved applications from local councils. Senior officials within these and other public authorities have the power to authorise surveillance. Among widely reported examples of the use of surveillance powers, In Bury, Greater Manchester, the council used secretly filmed footage to justify the sacking of three refuse collectors it accused of collecting 2 bags of trade waste - and accepting a bottle of strawberry-flavoured fizzy drink in payment. A survey of councils last year uncovered the widespread use of covert surveillance to combat littering, fly-tipping and dog-fouling. The sheer number and nature of these operations carried out by the police and security services is daunting. It cannot be a 'sane' justified response to the economic problems faced in this country that the state is spying on half a million people a year. Britain is a surveillance state. Source : *Various*

Greece - Anti-terror raids against suspected members of the 'Conspiracy of Cells of Fire'. On the 24th of September two suspected 'safe' houses used by the prolific subversive group 'Conspiracy of Cells of Fire' took place. In a repressive move aimed at the whole

anarchist movement, the media has intensified its propaganda to the desires of the bosses, fascists and police. Four young comrades up to 21 years old are already in detention and another 6 have gone into clandestinity at the time of writing. They are accused of being members of "Conspiracy of Cells of Fire - Nihilist Splinter". The attorney general issued an order allowing for the



publication of the names and photographs of the four arrested, who deny all charges. The names of the comrades on the run have also been released. The charges they face include

participating in bomb attacks, membership in a criminal organization and the illegal possession of explosives and chiefly concern two attacks - one on the Kolonaki home of opposition PASOK deputy Louka Katseli on Wednesday and another in July that targeted the home of former Deputy Interior Minister Panayiotis Hinofotis in Palaio Faliro. No one was harmed in the attacks. The attack on Hinofotis, for which 'Conspiracy of the Cells of Fire' claimed responsibility at the time, was carried out using a bomb planted in a cooking pot, almost identical to a device used in the attack on Katseli's home and another, intact, device was discovered by police at the suspected 'safe' house in the Athens district of Halandri which the group is believed to have used. As police forensic experts continue to examine explosives and documents found at the Halandri property, police sources said that they believed the group had maintained a second hideout in the district of Galatsi, which was also raided. It is thought that the bomb used in the attack on Katseli's home was manufactured at the Galatsi property, as police had been monitoring the Halandri residence for several weeks. Police said that they had found the fingerprints of all the wanted six suspects

who have gone into clandestinity in the Halandri hideout. More arrests are likely to follow and also the police speak to the media increasingly about the likelihood of the 'fugitives' hiding in the Universities or the squats, preparing the ground for the repression to come. These sweeps are part of the overall attack against all those who wanted a different outcome to the December insurrection, those who will not stop fighting until the government is overthrown and the people themselves decide their future, without exploitation, without racism, without fascism. This is the way that we will prepare for ourselves a different outcome, with conflict and self-organisation, and with our strengthened solidarity of revolutionary impulse, with which we hope to free our comrades and break all jails, borders and houses of law forever. The Greek rebellion needs fuel for the fire, spread and fan the flames of revolt and insurgence. Source: *Various*

Italy - More details about the anarchist witch hunt in Central Italy.

New wave of repression against anarchists. On July 3 2009 Operation "Shadow" brought two comrades to prison and made another 40 house searches against "anarchist-insurrectionalists". Two anarchist comrades from Perugia, Sergio and Alessandro, were arrested and accused of "complicity in attacks on transport safety, exacerbated by the purposes of terrorism and subversion of democracy". The comrades have been allegedly stopped in a stolen car while about to place hook-claws onto the train-line Ancona-Orte, the incident apparently happened in March 2008. . They were also charged with article 270 bis (conspiracy or subversive association for terrorist purpose). The house of another 40 anarchists were also searched, some were put under investigation, others were already being investigated for "*organizing and participating in a subversive inspiration anarcho-insurrectional devoted to the completion of criminal activity for the purposes of terrorism and subversion of democracy*". Many of them had been raided already in the past 18 of February in relation to a FAI {Informal Anarchist Federation} attack from 2007), mostly in Lazio, Umbria, Piemonte and Abruzzo. ROS, the infamous special investigations department from the Carabinieri, is like usual, the main head of the operation. In a display of their obviously theatrical temperament, the ROS presented to the media, via the investigation coordinated by the Public Prosecutor's office in Perugia, the 'clandestine manual' "To each his own. 1000 ways to sabotage this world." One of the state attorneys at the head of the inquiry is well known as the one who brought 5 comrades in prison 2 years ago in relation to their alleged "membership" in the FAI (the so-called Operation "Brushwood", the trial of which is taking place right now in Terni, Umbria, and is

falling apart, since the cops cannot really give "secure" information about deeds committed and the relation of the accused people to those others) and the rest is done by the Rome state prosecution. There has been already a widespread TV spectacle about their arrests with pictures and videos taken by the cops while following them. The addresses of Sergio and Alessandro:

Sergio Maria Stefani

Alessandro Settepani

via casale 50/a
San. Michele (AL)
Italy

Italy - In Salerno Francesco has been murdered by psychiatrists and cops.

Francesco Mastrogiovanni has died tied to a bed in the psychiatric section of the San Luca di Vallo hospital near Salerno at 7:20 on Tuesday August 4 2009. A 58 years old primary school teacher, he was known to his pupils as 'the tallest teacher in the world'. His height of 1.90 metres didn't go unnoticed as it is unusual in people coming from his area. He was also known for his kind attitude especially towards children. On the morning of July 31 a massive deployment of armed Carabinieri surrounded the house where Francesco was spending his holiday in the Club Costa Cilento tourist resort in the Basilicata region, southern Italy. Such a deployment, which would make think of the arrest of some big Camorra boss, was carried out in execution of a TSO order, a compulsory sanitary treatment order that establishes when a person needs psychiatric treatment following not well-defined 'behaviour abnormalities'. Sadly, in a country governed by fascists such as Italy, recourses to TSO are quite common in order to eliminate all possible expressions of 'abnormality'. It is not known why Francesco was subjected to the order. The cops said that a few days earlier he had been seen driving on the wrong side of the road and running into four parked cars. But Francesco was never charged following the incident nor has anyone reported it. So why was his house raided that way? Francesco himself didn't know. In fact, at the sight of the cops outside his house he panicked, jumped out of the window, started running through the village and eventually dove into the sea. At that point the coastal guard warned the bathers through a loudspeaker: 'Man hunt under way'. The cops tried to capture Francesco for almost three hours. By the time he was taken Francesco was completely out of control. 'This was inevitable', his brother-in-law explains 'considering what

happened to him in the past'. Two episodes in particular affected very badly Francesco's relationship with the armed forces. The first episode occurred on July 7 1972, when young anarchist Francesco Mastrogiovanni was involved in a fight against a group of fascists who, armed with knives, had attacked him and another two comrades. During the fight a fascist was killed with his own knife by one of the comrades. Francesco was wounded but later acquitted, whereas the comrade involved in the killing was sentenced to nine years. The second episode happened in 1999, when Francesco was arrested and accused of resistance to public official only because he was challenging a fine. On the occasion he was severely beaten by the cops and sentenced to three years thanks to a frame-up orchestrated by the cops. Three years later he was completely acquitted on the appeal trial, but the time spent under house arrest, the beating and the continuous harassment by the cops marked him for ever. He became traumatised by the mere presence of police officers: once he abandoned his car with the engine on and run towards the countryside after watching cops regulating the traffic during a religious procession; another time he was found bleeding in brambles where he had taken refuge after spotting a police patrol. But Francesco had succeeded to get over his trauma by becoming an excellent primary school teacher and, even if he was occasionally under psychiatric treatment, he was about to put an end to it. On the morning of his arrest, as he was being taken on the ambulance, Francesco said to a woman working in the tourist resort: 'If they take me to the Vallo hospital I'm sure I won't get out of there alive'. And this is exactly what happened. As he was hospitalised on July 31, Francesco resulted positive to cannabis and was tied to a bed for four days. The episode does not appear in any medical report but has been witnessed by relatives and proved by the result of the autopsy. The death is said to be due to pulmonary emphysema. Seven doctors in charge at the psychiatric unit of the hospital are under investigation but their vicissitudes do not really interest us. At the very best they will be prosecuted by the same system that ruin people's life with forced psychiatric treatments. Francesco, 'the tallest teacher in the world', yet another victim of the TSO, is now dead. Source: Informa-azione.info



UK - Spy-in-sky patrols over British cities in hunt for Taliban fighters. MI5 is using a fleet of sophisticated surveillance aircraft to maintain spy patrols on British cities. One reason which has been reported for the surveillance flights is named as the search for unidentified Britons who the government believes fought alongside the Taliban in Afghanistan. The manhunt has been ordered because it is feared the fighters may have returned home to plot attacks in the UK. Planes with eavesdropping equipment are now flying over British cities searching for returning Afghan fighters. They are attempting to identify suspects using 'voice prints' of fighters with British accents picked up by RAF Nimrod spy planes monitoring Taliban battlefield radio signals. This comes after a former SAS commander in Afghanistan confirmed that British Muslim extremists were actively supporting Taliban and Al Qaeda attacks on British troops. He said there was also evidence that these people were then returning home to plot further attacks in the UK. Brigadier Ed Butler warned: *"There is a link between Kandahar and urban conurbations in the UK."* The real reason there is a link between Kandahar, Afghanistan, and the inner city urban estates of the United Kingdom has less to do with Islamic extremism, and much more to do with militaristic contingency and exploitation. In 2008 it was revealed that West Midlands Police had used the aircraft, which can monitor wireless computer and mobile-phone communication and radio, to track suspects connected to the alleged plot to kidnap and behead a British Muslim soldier. Government sources have never officially confirmed that the three Britten-Norman Islander aircraft based at RAF Northolt in West London are being used for covert surveillance by MI5. The Islander aircraft's role with the Security Service was seemingly confirmed by a photograph, obtained by the mainstream media, of an MI5 surveillance officer, Steven Lanham, who died on duty in 1999, dressed in a flying suit alongside one of the aircraft. The Islander aircraft regularly patrol the skies over Birmingham and Coventry, Leicester, West Yorkshire and the bordering Greater Manchester areas, flying at between 12,000ft and 15,000ft. They can be seen constantly flying over the housing estates and urban areas and have become quite a noticeable feature in the sky with their low-noise engines. 'Traffic' intercepted by the equipment on board is analysed and processed, probably at the GCHQ spy centre in Cheltenham, searching for voice matches with those overheard in the Afghan war zone. Voices heard in Afghanistan and the suspect voices in the UK are computer-analysed looking for a match. It is understood that, in some cases, it has been possible to determine the true identities of the Taliban fighters from the UK. Government sources

two in Cognin, and is being held in Paris. A support committee has been found a first solidarity demonstration in Chambéry drew 200 people. Source : www.lesinculpes.over-blog.com

Barcelona - Update about the situation of Nuria and Alfonso. After four years of repression since the Mossos d'Esquadra (Catalan Police) initiated a comprehensive repressive attack against the anarchist and anti-system movement in Barcelona and across Catalonia, in the streets since May, there has been a marked increase in a certain type of solidarity action. There were at least four actions in broad daylight in Barcelona in solidarity with Amadeu and Joaquin Garces (the latter recently won his lawsuit and will be released from prison). These actions included medium-sized groups taking to the streets for a short period of time, constructing a barricade on a large street and setting it on fire, locking construction fences together across a large street and puncturing the tires of two police motos that happened to be parked nearby, throwing paint-bombs at a tourist bus, and smashing the windows of two banks. In most cases the actions were accompanied by flyers, and the barricades were accompanied by banners. This seems like the beginning of a reversal of the tactical pacification of the movement in Barcelona evidenced over the last several years.

Nuria - On July 13, Nuria Portales went to trial in Madrid for terrorism related charges- being part of an "armed group." She is very active in prisoner support, and before her arrest in Girona (Catalonia) she was supporting her comrade Juan Sorroche who had previously been arrested by Spanish police and sent back to Italy to serve out a prison sentence there. People went from all over Catalonia and other parts to the trial to hold a support rally, which was attacked by police without provocation. 6 people were arrested and many beaten. This isn't to say anything bad about provocation, only that no one was expecting that. The state has a lot of political capital invested in this trial, reflected also by all the importance the media gave it. It seems the state has not quite succeeded in applying a full terrorist aura of fear to Catalan anarchists like they have with Basque independentistas- the newspapers largely had a mocking tone rather than a fearful one. Nuria was found guilty and condemned to two and a half years of prison. It's a bit of a shock, consider the prosecution had such a weak case, but apparently the defence lawyer is still confident that they'll win on appeal to the supreme tribunal. Nuria is out of prison awaiting the decision on the appeal.

Alfonso - 14 July marked the first political demo outside Barcelona's Ciutat Judicial, the new mega-complex for trials and other crap like that. A Barcelona squatter, Alfonso, went to trial for breaking a cop's nose at a demonstration in which the police were viciously attacking the crowd with the kubotan, an illegal crowd control weapon. Legally they had a very strong case against Alfonso, a video recording with his face on it, the comrade was sentenced to 3 years in prison and a fine of 5000 euros. The support campaign has been interesting because it has focused on delegitimizing the police tactics, challenging police attempts to win themselves a new crowd control weapon, and making the police attack on the demonstrators the major focus. They've made lots of protests and lots posters, stickers, articles, expositions, and presentations, all focused on spreading information about evolving police repressive tactics, and trying to build popular support against these tactics. Source : *ABC*

Japan - Communique from the Free Worker's Federation & ABC Osaka. This Monday July 6th at 3 pm, as observers crowded the Osaka municipal court, another protestable sentence was handed down. Last year, Osaka bore witness to Kamagaski's June resistance struggle which lasted five days starting from June 13th and involved Kamagasaki day workers aggressively standing up to a state- sponsored gang, the Nishinari police force. One worker arrested on the 14th, Hiroshi Naruse, was accused of stealing the shield of a riot policeman and for this given 8 months in prison and 3 years parole. Absurdly, the court referred to this as leniency. Naruse was beaten badly inside the Nishinari police department and made to sign a 'confession'. However, thanks to the efforts and support of his lawyers Shisen and Nakamichi, Naruse resolved that *"police violence is not just my problem, but was a problem and will remain a problem"* and therefore that he would *"fight this to the end"*. His trial lasted for a year, in which he was able to demonstrate clear proof of wounds sustained in the police interrogation rooms. Despite this, the police, prosecutor and the courts, i.e. the justice system ensured a sentence in which this evidence was covered up. How far will state power debase those who stand up and resist it, and commit injustice as if it were perfectly natural... However, we will protect the repressed and prepare new struggles together with our imprisoned comrades Yamamoto, and others recently released/put on probation. We will also remember the roles played by many Marxist activists who served as extinguishers of the rage of the workers who stood up during this struggle, and the fact that these weak people who call

themselves activists abandoned prison support which is the most basic part of a movement. We will remember this lesson and prepare for a new advance. Yamamoto-san does not speak any language but Japanese, so please send any mail to the FWF/ABC Osaka and it will be translated and sent to him. People wanting to contact Yamamoto-san (Nickname of Urata Keisuke) in prison understanding Japanese may contact him :

Hyogo-ken Kagogawa shi Kagogawa-cho
Ooya 1530 Kagogawa Keimusho (Japan)
Name: **Urata Keisuke**

530-0016 **ABC OSAKA/FWF**
Osaka-shi Kita-ku Nakazaki-cho 3-3-1-402
Jiyuu Roudousha Rengou (Japan)

free_workers_federation@riseup.net

Italy - Solidarity with the Torre Maura squat. 17 years of self-management without any compromise with the institutions. Torre Maura squat was born in Rome in 1992. 17 years of struggle and events of all sorts, which have always been extraneous to any form of dialogue with the authority. On the contrary, Torre Maura is one of the few Italian squats that absolutely refuse the infamous practise of legalisation of occupied spaces; a practise which has been unfortunately adopted by a number of so-called 'social centres', now run thanks to the financial help of local councils. This means that all potentialities of subversion of the system are suppressed. For subversion can only come when occupied spaces are really self-managed and stand against politicians (no matter their colour), institutions, governmental and non-governmental organisations. Torre Maura is a truly self-managed squat, always on the front line in the struggle against this system of death and exploitation, always engaged in activities of liberation and of solidarity towards those hit by repression. Torre Maura itself has been the target for repression on many occasions. The latest episode occurred a few months ago, as the Carabinieri raided the squat and cut the electricity supply. This has not stopped the Torre Maura squatters' projects of revolt and self-management. They now rely on a generator but need our help to sort out their electricity problem in a more efficient way. That's why we held a benefit that will help to install solar panels on the roofs of the squat and will also contribute towards the legal expenses related to the recent raid. Solidarity to Torre Maura! Against the legalisation of occupied spaces : self-management and revolt! Source : *Anarchist Punx*

UK - Ronnie Easterbrook died on hunger strike 10th May. Ronnie Easterbrook was convicted in 1988 for the attempted murder of a policeman during an armed robbery that was set up by the police and a police informant. The only person who died was his fellow would-be robber who was shot dead by the police. Police had lain in wait, with a TV camera crew in-tow and ambushed the gang. The man shot dead by the Police, Tony Ash, was unarmed and already surrendering to them. Ronnie campaigned relentlessly since then for his conviction to be overturned, refusing to become involved in applications for parole or early release. He had wanted to mount a political defence at his trial, arguing that the infamous 'shoot to kill' policy adopted by the British state in Northern Ireland had then been taken up by the Met. Police in pursuit of criminal gangs. His barrister at the time refused to follow his instructions so he was forced to defend himself in court, without legal representation. Although he wanted to focus on police tactics as part of his defence the request was refused on the grounds that a political defence was not permitted. Handed down a Life sentence (originally with a whole-life tariff, itself highly unusual given the circumstances of his case), Ronnie held one of the longest dirty protests in the British prison system and undertook a 60 day hunger strike 10 years ago to try to force the authorities to review his case. At 78 years old and after 20 years fighting the system, this hunger strike was to be his final act of resistance to the unfair trial and unjust treatment he had received. Those who knew and corresponded with Ronnie will miss him greatly. *Source : Brighton ABC*

Sweden - Solidarity with Swedish anarchist Jonatan. On the 14th of October 2008 the Swedish secret police SAPO raided 3 houses in different places in Sweden. They arrested the green anarchist Jonatan and took different tools, political pamphlets, his computer and other personal stuff with them. After two months in custody he had his trial and was sentenced to about 15 Months in Prison, which he begins in October '09. He is accused of three ELF-Actions.

"Urban Sprawl is the destruction of the natural world in order to expand the cities according to the ever-increasing mode of development and progress. Middle class villas, luxury mansions and industry are threatening wildlife and endangered species, as this is present on a global scale, in every major or minor city, it is a threat to the continuation of life in this planet. It must be therefore be met with no-compromising resistance! It must be destroyed!" Jonatan.

On the night between the 20th and the

21st of April 2008 ELF claimed responsibility for three actions in Almhult/ Sweden. A communication tower connected to the Department of Defence infrastructure was sabotaged with a fire-bomb, a building crane in a urban-sprawl-project was sabotaged and a logging truck got its security ropes and hydraulic cables disabled. Nearly at the same time another ELF-cell has claimed responsibility for destroying a new luxury villa under construction in the forest by arson. This action Jonatan was accused of, too. But the case was dropped. Especially when comrades take action on their own, without a group or community around them and are faced with repression its more important then ever to show them that they are not alone! In this and other cases, for example in the case of Michel Sykes, a 17 year old North American anarchist comrade sentenced for different ELF actions against urban sprawl to up to 10 years in prison, we have to be there, not just waiting on the outside. We have to show that attacks by the state wont crush our ideas and break us. It just gives us more rage and strength! But solidarity is not just mutual aid! Solidarity is a way to be a partner in struggle and crime, a way of showing your happiness about an action and deep affinity with a hostage of the state. Its not just about giving a comrade infrastructural help. Its about showing the incarcerated that she/he is not alone and that her/his struggle was just the beginning and will be continued on the outside. Build up Revolutionary Solidarity! Let us make the time in prison for Jonatan and all the others as short as possible and fight for the freedom of all and against every kind of oppression! For social war, anarchy and total freedom! Information and contact:

noprisonnostate.blogspot.de
supportmichael.wordpress.com
freejonatan@yahoo.se
abc-orkan@riseup.net |

UK - British National Party links with international extreme-right groups. Simon Darby, the deputy leader of the British National Party has spoken at an international fascist rally alongside a man convicted of a terrorism offence and a convicted Holocaust denier. Simon Darby claims he addressed a 400-strong audience in Milan, 5 April. Representatives of extreme-right parties from Germany, France, Romania, Hungary took part in the meeting. The meeting was organised by Forza Nuova, whose leader Roberto Fiore, was convicted in Italy in 1985 for "subversive association" for his involvement in the Armed Revolutionary Nuclei. Two members of that organisation were convicted for the Bologna railway station bombing in August 1980 which

killed 85 people, including two British tourists, Catherine Mitchell and John Koplinski, and left over 200 wounded. It was the biggest postwar terrorist attack in Europe. Fiore became an MEP after Alessandra Mussolini, granddaughter of the Italian fascist dictator, resigned her seat to take up a post in the Italian government. He has been a friend, financial supporter and political mentor to BNP leader Nick Griffin since 1980, when Fiore arrived in Britain on the run from justice in Italy. Fiore helped Griffin run the National Front "political soldiers", described at the time as a "proto-terrorist organisation". When the political soldiers collapsed, they went on to found a new fascist group, the International Third Position. Alongside his political activities Fiore amassed a huge fortune through business interests in London ("EasyLondon") and later around the world. They included operating as a slum landlord and exploiting people brought in from eastern Europe, Italy and Spain, whom he passed on to gang masters to work on the land and in food processing plants. *Source : IMC*

Italy - Once Again: Fire to all Immigration Detention Centres. After the fire in the immigration detention centre of Lampedusa in February, protests and hunger strikes are taking place in similar centres in Turin, Bologna, Bari and Gradisca d'Isonzo. Migrants in the detention centre of Bari (Puglia region, southern Italy) have been on hunger strike for a week and some of them have sewn their mouths. On March 14 a demonstration in solidarity to the migrants in struggle was held outside the centre of Bari, which is strategically placed in the extreme outskirts of the town so that any contact with the outside is almost impossible. Meantime the good citizens of Bari appeared totally indifferent to the migrants' struggle and the local press also ignored what was going on in the detention centre. After the demo, the comrades moved to a busy shopping area of the town in order to inform people about the hunger strike in the detention centre. They unfolded a banner and started distributing leaflets. After a short while the metropolitan police intervened and ordered the comrades to stop the gathering because no permission had been requested for holding the demo. As the comrades refused to hand in their banner and leaflets, a fight followed. Five comrades were taken to the police station. Two were released in the evening and three were kept in custody and accused of violence and resistance to public officials. Their trial is due on March 18. Needless to say that we despise those who assault and arrest for a simple distribution of leaflets and who prevent all kinds of information that do not follow the regime propaganda, whereas in the concentration

camp of the same town migrants arrested without reasons have been on hunger strike for days and some of them have sewn their mouths. A society based on bureaucracy, ignorance, indifference and racism deserves all our hatred and must be attacked! Solidarity to the migrants, to our comrades and to all the prisoners in struggle! Hatred to the defenders of the law!

February 18 2009. Three hundred Tunisians detained in a detention centre on the isle of Lampedusa (Sicily) revolt against the deportation of about one hundred compatriots. A fire set by the prisoners in revolt destroys the building and causes a number of injured among the immigrants, the cops intervened to suppress the revolt and the fire brigade.

February 19 2009. Twenty-seven Tunisians previously detained in the centre of Lampedusa are moved to the detention centre of Corso Brunelleschi in Turin. All the women locked up in that centre are freed to make room for the new arrivals. The twenty-seven, some of them wounded, start a hunger strike, and the other prisoners of the centre join the protest. Dozens of anarchists and anti-racists gather outside Corso Brunelleschi in order to give solidarity to the immigrants in revolt. The demonstrators shout, play loud music and launch firecrackers encouraging the prisoners to throw the rubbish skips in the courtyard. The voices of the protest inside the immigration prison are broadcast all over Turin through the microphones of Black Out radio. The prisoners tell their stories of absurd arrests, raids, abuse, humiliation, forced administration of psychotropic drugs and vent their strong desire for freedom. Before leaving the demo in the evening, the demonstrators set wood and tyres to fire and compel the cops to call in the fire brigade. But there are fires that cannot be extinguished!

"How many times have we shouted 'Fire to all immigration detention centres?' Now that they are burning for real we must show that we are the accomplices of those who struggle with desperation and courage. May the fires of Lampedusa lighten this social hell which more and more poor people are condemned to."

February 19 2009. A group of anarchists carry out actions all over Trento (northern Italy) against the raids on immigrants and the security laws and in solidarity to the prisoners and rebels in Lampedusa.

Milan. April 5 2009. Dozens of immigrants detained in the Via Corelli immigration detention centre in Milan go up to the roofs in protest at the appalling conditions

inside the centre (rotten food, very poor standards of hygiene, continuous abuse and mistreatment) and against a new law of the Berlusconi's government that extends to six months the minimum term of detention in immigration centres. No sooner have the immigrants reached the roofs than the police intervene in great numbers. The cops surround the immigrants and start beating them with truncheons. An immigrant suffers serious injuries to the head and is taken away by an ambulance. One hour later the prisoners are taken back to the dormitories where police and Carabinieri (military police) keep on beating them. The immigrants, however, declare that the protest will go on and call on all anti-racists in Milan to support their struggle against a system that locks them up only because they don't have a stay permit. Everybody's freedom is under threat as long as there exist places like Via Corelli and racist laws that allow the State to imprison people because of their place of origin, people who risked their life to cross the Mediterranean Sea only to be inflicted racist violence by the Italian democracy.

Turin, April 6 2009. Twenty immigrants try to escape from the Corso Brunelleschi immigration detention centre in Turin but are soon recaptured and severely beaten. Some of them end up in hospital. The Italian Red Cross, which is involved in the management of the detention centre, refuse to distribute food as a form of punishment addressed to all the immigrants.

April 8 2009: Four immigration detention centres are in co-ordinated struggle. Two days after the revolt and the beatings the prisoners in the Via Corelli detention centre in Milan start a hunger strike and call on the immigrants detained in Turin, Rome and Gradisca to join the protest. They go to the courtyard and refuse to move until they are all weighted on the first day of the hunger strike. They

want to be weighted every day. As the doctor of the detention centre refuses to satisfy their request, the immigrants keep on the protest for one hour and a half until a nurse intervenes to weight all prisoners. On their part the immigrants detained in the centre of Turin are on their second day of hunger strike and are determined to join the Via Corelli prisoners' protest. Immigrants detained in the centres of Rome and Gradisca also join the protest. Two elements have emerged in the space of one week in the world of Italian immigration detention centres: on one hand evasion, an individual and habitual practice that has turned into a moment of collective struggle claimed with pride even by those who didn't succeed; on the other the coordination of the struggle of immigrants detained in centres hundreds of kilometres distant from one another. Source : *Anarchists from Trento and Rovereto*

Turkey - Istanbul facial recognition tracking system goes live. Istanbul's popular (and crowded) Istiklal shopping, cafe, and restaurant street is being outfitted with 64 wirelessly controlled, tamper-proof face-recognition cameras attached to a computer system capable of scanning 15,000 faces per second in a moving crowd for a positive match. 3 cameras are in place so far and that if trials are successful, this will mark the first time such a system, previously used by Scotland Yard and normally reserved for indoor security use, will be put to use in a public outdoor setting. It also notes that each camera controlled by the system is capable of 'locking onto' the faces of known criminals and pickpockets detected in the crowd and 'tracking' their movements for up to 300 meters before the next, closer placed camera takes over. Istanbul will be the European Capital of Culture in 2010 an 'honour' that only ever seems to result in more crowd control technology, urban "development" and state power. Source : *Various*

Greece - Theodoros Iliopoulos is free at last! The Greek government could not ignore any more the massive movement formed in solidarity with innocent detainee Theodoros Iliopoulos and set him free at last! Theodoros Iliopoulos is free after 49 days of hunger strike. He was arrested in December and detained with fabricated Molotov-throwing charges. His innocence was defended by witnesses, but the only witness reports considered by the 'justice' authorities were those of two police officers. He went on hunger strike on 10 July and for more than a month the authorities refused to provide him with proper medical support at a public hospital and instead kept him in the under-funded and under-equipped prison's medical room. Anarchist comrades in



Greece and abroad quickly mobilised in solidarity, and later leftist and communist political parties also made announcements in his support. As the voices demanding his release were becoming more and more, and as his case was being picked up by progressive media (due to massive protests and other solidarity actions that couldn't be left unreported) the government couldn't ignore the protests any more and set him free at last. Considering his hunger strike went on for 49 days, it makes you think what would happen had there been no solidarity movement. Free, but he isn't allowed to disembark from the country and every bi-weekly period he should report to the local police station. He was set free without the need for bail payment. Comrades in Greece had planned a solidarity march, which will go on as planned. In London there were several leafletings and banner drops, for example, one hung at the national gallery whilst a Greek cultural event happened, one hung from a bridge on the Thames river and one hung from the side of a boat travelling down the Thames. It should be made clear that Theodoros Iliopoulos won thanks to his determination and to the Greek and international solidarity movement in his support. Meanwhile, in Naxos, an island in Greece, immigrants went on hunger strike to protest about the denial of their human rights. The social war continues... Thanks to everyone who supported Theodoros Iliopoulos. Source : *Solidarity is our weapon!*

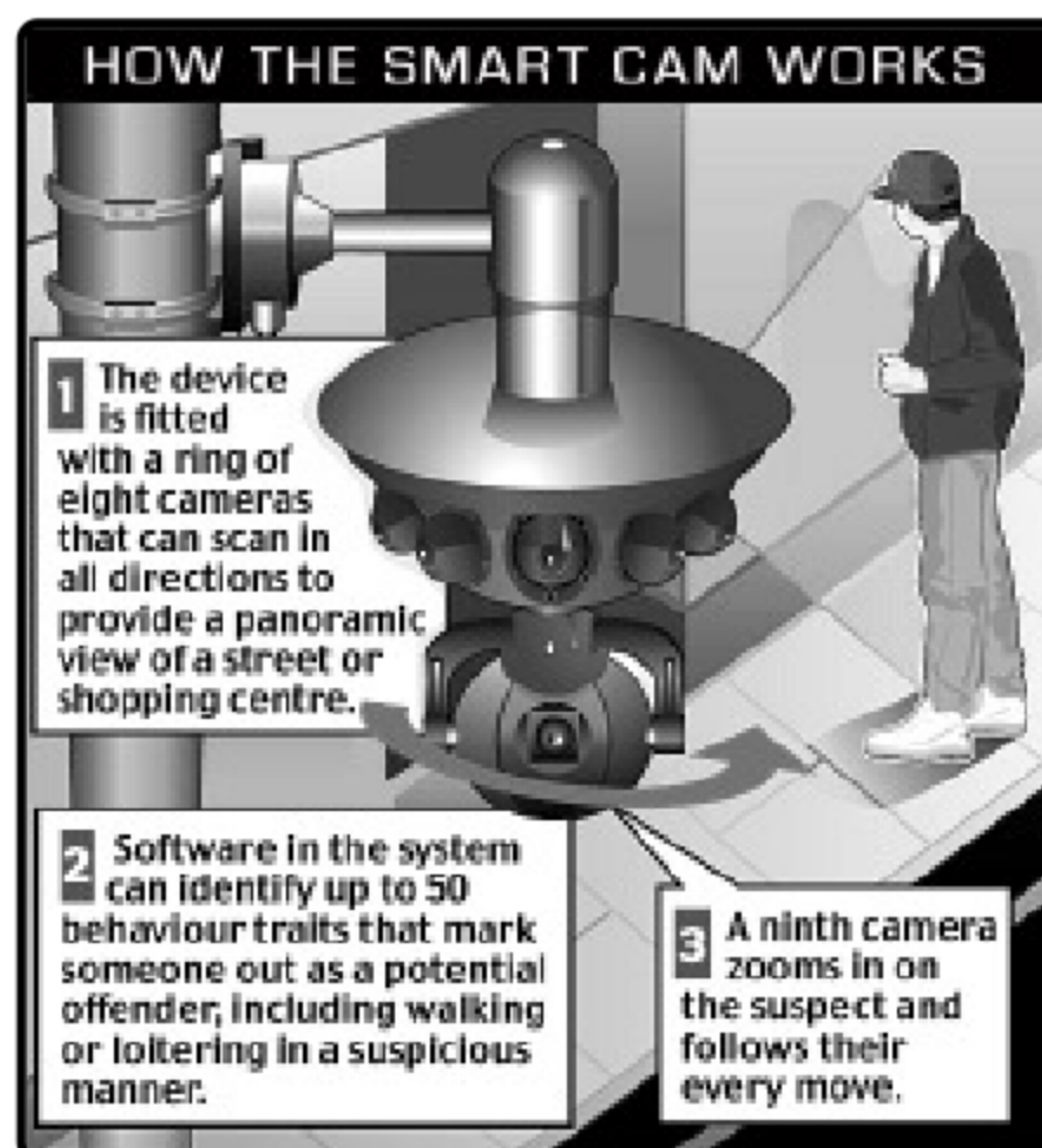
UK - New Developments in 'Smart CCTV' CCTV cameras that detect potential offenders and then "tail" them are being tested in British shopping centres. The £7,000 "Bug" is fitted with a ring of eight cameras that gives a panoramic view of a street. The footage is scanned by sophisticated software which can identify 50 behaviour traits that indicate whether somebody is acting or loitering in a 'suspicious' way. When a suspect is spotted, a ninth camera automatically locks onto them and follows their movements. It means town centres can be monitored without the need for human operators to watch screens. The device has been tested in Luton for the last 18 months and Chester and Exeter city councils are due to install the "intelligent" camera system. Jason Butler, head of CCTV at Luton council, said: *"The camera picks up on unusual movement, zooms in on someone and gathers evidence from a face and clothing, acting as a 24-hour operator without someone having to be there. ... We have kids with ASBOs (Anti-Social Behaviour Orders) telling us they hate the thing because it follows them*



wherever they go." The cameras are yet another extension of state surveillance in what is already the world's most spied upon country. There are 4.2 million CCTV cameras in Britain - a fifth of the world's total. Earlier this month the Home Office announced plans to extend the use talking CCTV cameras that order passers-by to pick up dropped litter. Stuart Thompson, managing director of the Kent based company 'Viseum' that developed the Bug, said the innocent had nothing to fear from the device. He said: *"It may mistake someone window-shopping for someone loitering, but on every occasion that a crime has been committed the system has always caught evidence."* Several police forces are also considering another intelligent camera attached to unmanned drones that fly stealthily above cities to spy on people below. The camera can zoom in on and track a single face from 500 feet. These can then be scanned and matched against a database of known criminals or terror suspects. The camera is fitted to a drone made from lightweight plastics and carbon fibre called the 'Casper 250', which was originally created for the Israeli army to attack the Palestinians with. The 'Casper 250' has a wingspan of 8ft and a top speed of more than 50mph, but is powered by an electric engine, making it almost inaudible. Police will use it to control traffic, public order situations like demos, carnivals and also in so-called 'sensitive' operations against organised crime and 'terrorism'. The rise in methods of technological control are one of the greatest threats to liberty and freedom that human beings are encountering. The only solution is to attack the points of production, not only manufacturing and design, but also the entire culture that demands such devices for the easy passage of finance and maintenance of class rule. Source : *Various*

UK - Update on Casey Hardison, LSD Chemist. The imprisoned radical chemist doing a 20 year jail term for possessing and manufacturing LSD and other entheogenic substances like 2-CB and DMT had his appeal against conviction refused by the authorities. This decision was made on the basis he had exhausted his allocated legal means (he had previously unsuccessfully made an appeal). This means that Casey has only a chance through the judicial review body which looks at refused appeals. There could be at least a year wait before another legal round begins. Until then we wish Casey the best! Source: *Freecasey.org*

Cyprus - Mobile biometric fingerprint readers being used. In a further development of the external and internal borders of Fortress Europe, the Cyprus National Police Force is using an AFIS [Automatic Fingerprint Identification System] supplied by Motorola and mobile live-scan fingerprint readers at asylum centres and police stations throughout the country. The system provides the police and immigration authorities with an electronic link between the AFIS system and the EURODAC (the EU asylum applicants fingerprint database) allowing police to capture the fingerprints and facial images of individuals that have been stopped and found to be without valid visas or identification documents, or those that are claiming asylum. This information is transmitted to a central server at the national law enforcement headquarters in Nicosia and searched against its database. The EU is funding countless programs to design and manufacture surveillance, database and biometric technologies for social control. Wireless biometric readers are one of the first control technologies they wish to force upon everyone quickly without resistance. Source: *Various*



Icelandic Squat Evicted

Three Hours of Resistance Against the Special Forces

After a whole day of the threat of an eviction, solidarity demonstration and support, the police finally showed up at the recently opened squat in the center of Reykjavik. At 08:00 in the morning between 40 and 50 policemen, including many members of the special force, came towards the house, attacked and arrested three people who were standing outside, sweeping the ground around the house. The squatters inside were told to leave the building and if not, they would get arrested. Of course, they refused to leave.

The police authorities might have believed that by coming early in the morning, the eviction would not get any attention and support. But they were wrong. Very soon, the neighborhood was crowded with people who came to follow what was happening and to show solidarity with the squatters. Many of the neighbors had already announced their support with the squat and denounced the plans to build shopping and office spaces on the spot.

The police closed the nearby streets and started attacking the house but the squatters had built proper barricades on all floors. When the police tried to enter the house from the back, they were met with expired dairy products that were thrown at them. After a bit of a struggle they finally got on to the first floor where nobody was. The squatters had barricaded the second floor extensively, so well that it took the special force two hours to get through, by using chain saws. All of the police's attempts to get through were met with resistance; more things and liquids were thrown at them and sticks were used to push them down the stairs of the building.

During the police's entry attempt the squatters held speeches through the windows. Statements against capitalists and authority were read out and the public was encouraged to take direct action against these violent forces of corruption.



"In this society, the most easy thing is to be silent; to stay behind the yellow police line and stand still; to stay at home and obey to authorities' orders. That behavior leads to personal comfort. And isolated and personal comfort seems to be the main goals of many people's lives."

The financial crisis are not the problem. The period of prosperity is the problem! It spoiled and silenced the public; it killed every sign of resistance."

We squatted this house as an act of resistance. Do the same – again and again and again. That's how we change this society."

The police's struggle became harder and harder, since the resistance was too heavy for them. Every time the chainsaw became visible to the squatters, it was immediately attacked; every time it looked more like the police was getting on to the second floor, the heavier the barricade became.

After almost three hours of struggling the police finally managed to enter the second floor. The squatters resisted but were attacked with pepper spray and violent behavior by the police. They were all handcuffed and put on the floor, while the police broke every second window of the house without any noticeable reason. The squatters were carried out and thrown into police vans, which were supposed to drive them to the police station. But supporters from the outside sat down and blockaded the street, with the purpose to stop the cars from getting their way, but were removed quickly.

A photographer was pulled out of the crowd by the police, dragged on the ground and half undressed. When he asked the police for the reason of his arrest he was told that it was because he had spat on a policeman in a protest by the parliament in January. Witnesses say it was obvious that the photographer was arrested because of how closely he photographed the police actions and how loudly he protested against it.



The squatters were driven to the police station where they were interviewed and kept there for up to 5 hours. Many of the arrested had breathing problems because of the pepper spray and one of them had been brutally attacked by a policeman. When being carried out of the squat, one of the policemen who was holding the squatter by her throat, kicked her head heavily to the door. In the police station the squatter was refused medical treatment if she would not give out her security number. Well, this is not a surprise; in the capitalistic democracy one does not deserve medical treatment except fitting to the regulations of this system of surveillance.

At the same time people had gathered by the police station to protest against the arrests and to show solidarity with the squatters. A black flag was pulled up on a flag pole in front of the police station and music played from a ghetto blaster. After several hours the arrested started to appear out of the station and were welcomed by the crowd, interviewed by the media and fed by their supporters.

One of the squatters had a photo camera inside during the eviction, which was taken from her when she was arrested. She was refused to get it back when she was released but finally got it the day after. Then, the police had deleted all the photos from the camera. But the policemen are more stupid than they look like... and the photos are back. Many of them decorate this article.

The squat and all the public attention around it has brought up the necessary discussion about the conflict between



property rights and the right to use. In the current atmosphere in Iceland, after the collapse of the economy, this discussion is way more positive than one could have believed.

The banks own most of the empty houses and the banks are for sure not the most popular right now.

The squat got heavy support from all directions, likely and unlikely, and showed that this is the time to start a squatting movement. The squatters of Vatnsstigur are far away from retiring.

More to come...



Community without Authority

An Icelandic anarchist explains his ideals

I am an anarchist and I know that the individuals who have placed themselves in power are dangerous to my community and me; therefore I consider them my enemies and I feel it is my duty to push them away and use violence if needed, because love does not imply pacifism. The nature of power tells that it will not be given back voluntarily, that's why it needs to be removed. This is not necessarily a call for bloodshed. There are other ways.

I am an anarchist because I recognise my own fallibility and the fact that I make mistakes. Because of my human frailty I should never have power over others. I should never make decisions for others; only participate in consensus-based decision-making.

The anarchist is not a utopian. There is no perfect society, no one truth and no utopia but we know that social engineering based on oppression is unacceptable, even though the system that oppresses is called democracy. The majority vote can be just as wrong as anything else. Ask the slaves, the women, the gays, the immigrants. There is always power struggle in all communities. That is natural. We now have built-in hierarchies that allow power greedy individuals to place themselves above others.

All human systems collapse at some point. Systems that are based on the responsibility of a few individuals collapse faster. The bigger the units are, the more people depend upon them and the more disastrous the consequences. The smaller units we organise and the more horizontal we keep our systems, the less risk there is of disaster; this applies both to politics and economy. The longer people are stuck with being only voters and consumers, more stand to die helpless when there is scarcity. The more individuals in a community that think like anarchists – that our community is safer when organised without authority – the less chance manipulators can have their way with us. That's what the words "an-" and "archy" mean in the old Greek: "Without authority."

Originally anarchism rebelled against capitalism. It appeared around the same time as capitalism and as capitalism's war on community grew, so did anarchism. The philosophy it is based on is much older, but as a political movement it is a product of the changes communities went through with the appearance of capitalism and the nation-state.

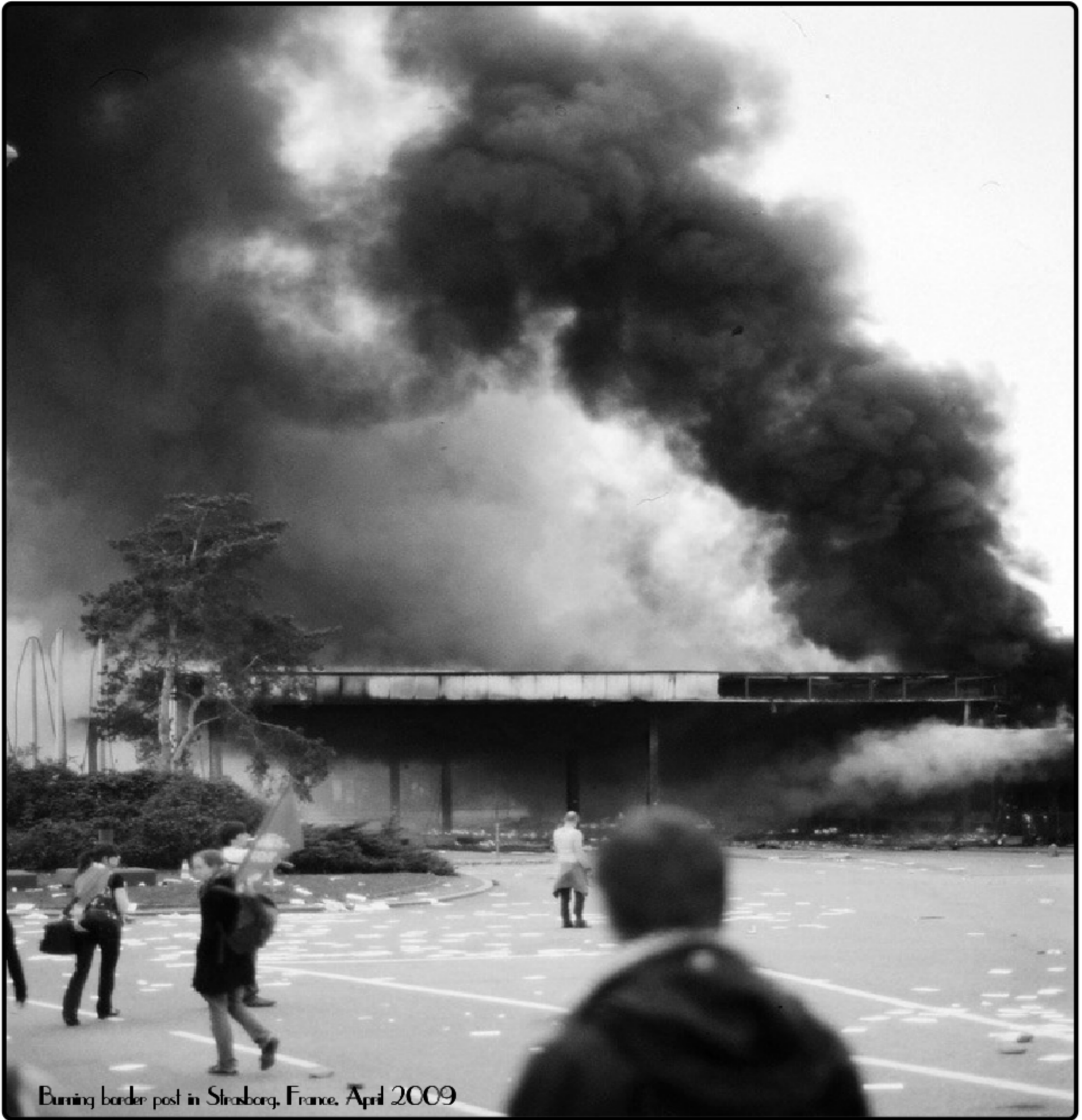
The power of governments and other hierarchies is based on the agreement of the ruled. Fear of authority is not the only reason but the fact that the ruled have the same values as the rulers. Both take for granted the principle that some few should rule and others should obey. The oppressive power of the modern state is not only based on political and economic power. The real horror is its ability to establish a certain understanding of the world.

The anarchist critique is about finding power structures and hierarchies in all parts of life and work against them, because they are unjust and should be dismantled (there are examples of justifiable use of force). This applies to politics, property and managing, the sexes, children and the future (defending the ecosystems). This includes participating in and encouraging direct action against what oppresses as well as benefiting and supporting social factors that already exist and are anarchist in nature. This is not everything, but it's a start.

Direct Action in Iceland
<http://aftaka.org>



FREEDOM FOR ALL



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For a world of self-organisation and mutual aid



Random notes on 'CALL'

A review written by an Italian anarchist in London, of the 'anonymous' book of Tarnac which is circulating in a few languages. Seemingly owing more to Hardt and Negri's 'Empire' than anarchist theory and practice, it has charmed and confused many people involved in anarchist & left-radical politics, spreading some illusions and ultimately reactionary consequences.

'Call' is a critique of, amongst other things, the anti-globalization movement and the squats/social centres network; it also contains suggestions for the future, eg. material left infrastructure, more social centres, a political party, - is this a situationist joke in poor taste?

My first impression after reading 'Call' was that it really did not say anything to me. Since the beginning of their booklet the authors use quite an abstract language, which is perhaps intended to go beyond the banal words that are employed in every day conversations and by the media, but which fails to achieve its purpose. So they talk about 'evident' and 'worlds' but me, quite a humble reader, do not catch what they mean nor do they further explain these exotic concepts.

Their *Proposition I* states: 'Faced with the evidence of catastrophe there are those who get indignant and those who take note, those who denounce and those who get organised. We are among those who get organised'.

They do not mention another category: those who struggle and attack by deeds and by words. They do not mention hundreds of comrades all over the world who attack and sometimes are imprisoned but still continue to attack. They do mention the Black Panthers, the German *Autonomen*, the Italian Autonomists, the British neo-luddites, radical feminists, the 2nd June movement but they seem not to be aware of recent facts, from the struggle against the immigration detention centres and the world that produces them to the solidarity that expresses itself by all possible ways every time repression hits hard.

It has to be seen, then, what kind of organisation the authors of this booklet are

into. They declare that 'to get organised means: to start from the situation and not to dismiss it. The name we give to the situation that we are in is world civil war'. First of all I wonder why they say world civil war instead of calling it social war, then I still don't understand what they mean for starting from the situation and not dismissing it.

The answer is maybe what they later call 'secession', secession from the capitalist valorisations and secession from the left identified with Tute Bianche, Attac, social forums and other species of activists.

I wonder once again why they talk about 'secession' and not about 'refuse'. Refusing the capitalist valorisations and the world of the leftist activists (which is a product of the latter) means to act according to a revolutionary project. 'Secession' implies the negation of any revolutionary break. The authors simply constitute themselves as an 'autonomous material force within the world civil war' and as such they 'set out the conditions' of their call. What is this autonomous material force intended to do? And does not this 'setting out the conditions' sound vanguardist? It does, in my opinion, and I found other statements in 'Call' that seems to be imposed from above.

If on the one hand their analysis of the present catastrophe and of the way various species of leftists try to cope with it is good, on the other hand the authors of 'Call' do not propose anything concrete. On the contrary they launch their 'call' (from above of course): 'This is a call. That is to say it aims at those who can hear it. The question is not to demonstrate, to argue, to convince. We will go straight to the evident'. Here are some people who propose themselves as those who know the truth (what they call 'the evident') and make a 'call' at those who can hear it.

Furthermore throughout the booklet great emphasis is made on 'community', 'sect' and 'collective experience'. No mention is ever made of individual action. In fact the authors of 'Call' say clearly that they prefer 'collectivity' to the individual. In their 'Call' the individual disappears under the predominance of the 'material collective force'. The individual is only mentioned in a derogatory way, as the 'liberal individual', the pacifist, the advocate of human rights. The existence of individuals animated by rebellious thoughts who act according to a revolutionary project either on their own or along with other individuals animated by the same rebellious thoughts is not at

all contemplated. On the contrary the authors are convinced that 'the end of capitalism' will come after a link is established between what one lives and what one thinks, and that this link is not an individual issue but it depends on 'the construction of shared worlds'. I find it hard to follow this reasoning as I think the desire to put an end to 'the catastrophe' is entirely an individual issue. It starts from individual inner rage and its ability to find accomplices along the way. I don't think that the starting point is organisation and 'shared worlds': this only leads to the production of abstract words, which can be seductive and glamorous but which will never end up in any really revolutionary transformation.

Finally, what on earth does it mean: 'On the one hand, we want to live communism; on the other, to spread anarchy'? The authors of 'Call' suggest that communism is not a political or economic system, has no need of Marx and has never had anything to do with the USSR. They say that communism means to elaborate one's relationship to the world, to the beings, to oneself, and that it starts from 'the experience of sharing'.

They go on: 'The practise of communism, as we live it, we call **the Party**. When we overcome an obstacle together or when we reach a higher level of sharing, we say that **we are building the Party**'. If this kind of communism needs the building of a party (exactly as Marxist communism) it cannot be associated with 'spreading anarchy'. The authors of 'Call' are very careful in depicting their 'Party' as a captivating 'formation of a sensibility as a force', in which everything is shared on equalitarian basis and in which formalisation is minimal. They almost succeed in presenting 'the Party' as the only effective instrument of struggle against the system, as the most wonderful achievement of any antagonist movement, but still their association between 'anarchy' and 'communism' and its 'Party' is unconceivable.

As far as I know anarchy does not need any Party. And if it can express itself also through collective activity (between two or more people) it cannot be disconnected from the individual. It is the individual desire for freedom, the individual disgust towards exploitation.

I wish the authors of 'Call' all the best. May their call reach those who 'are building the Party elsewhere', but certainly it will never reach my ears.

Black Hoodies



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325 Distro > On our website you can download issues of 325 and there are more than 30 booklets and posters to download as PDF, for printing and reproduction. We recommend to replicate and create your own distro, alter the area you are in; subversion is much easier and more fun when done with a few trusted friends, link up with other safe groups and organise, but even alone, it can be more secure and rewarding. Ideas are weapons, sharpen up and fight back - Read. Beware of politics - Educate yourself with reading, learning and training. Spread the realisations and resistance - we are defined by our actions - Fight back.

Our Distro also stocks a small selection of anarchist, anti-capitalist and anti-industrial books, pamphlets and magazines, plus CD's, DVD-R's etc. Check out our catalogue online. Bundles of 325 magazine are £1 each in multiples, i.e £5 = x 5 (postage extra). If you run a distro or produce a zine that you think we would be interested in, please contact us and arrange an exchange.

We want to especially thank everyone that has made this project their own, all those known and unknown to us, without you this project would be nothing... *Kopy and Replicate!!!!*

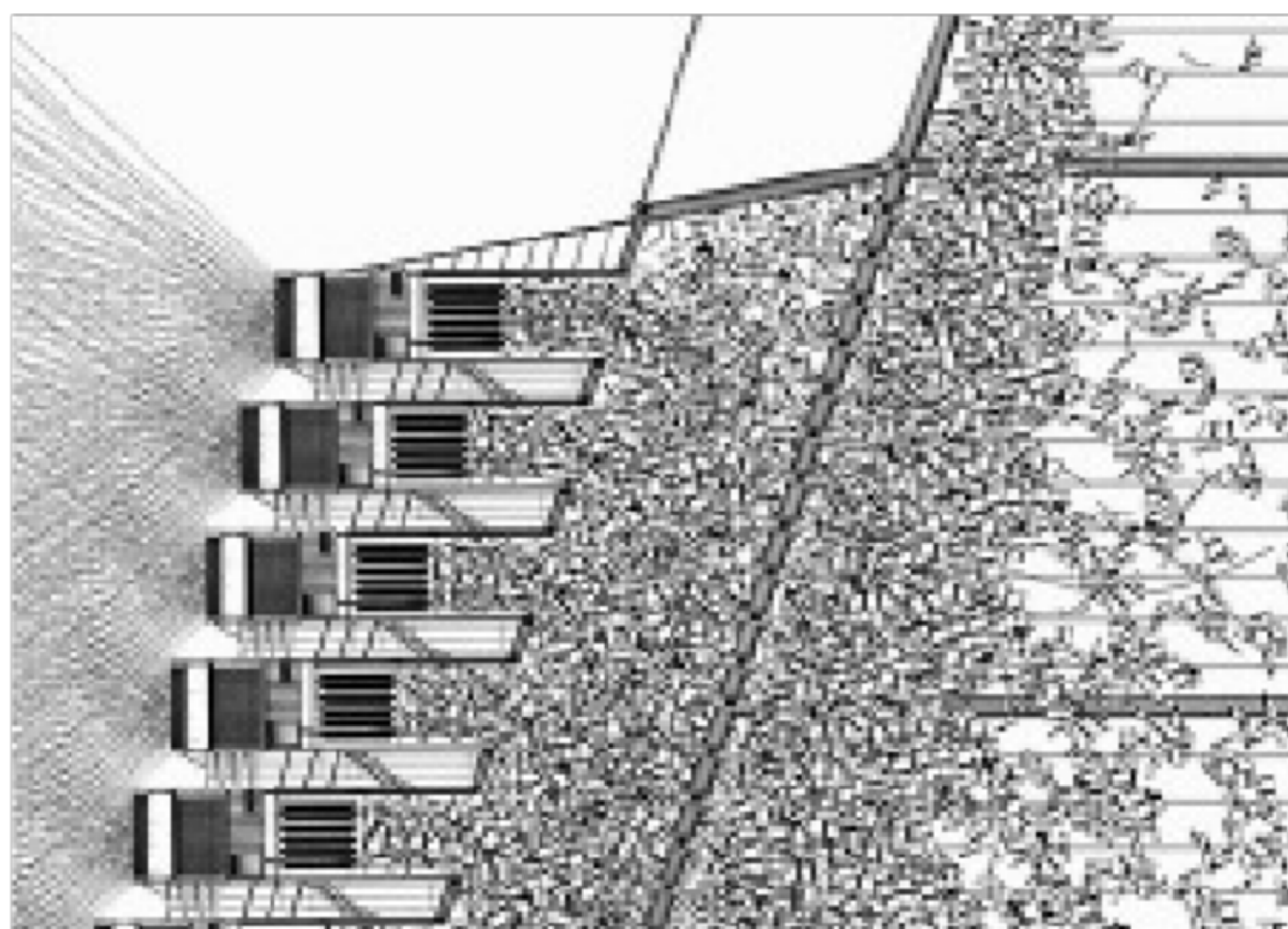
Anti-Copyright Network: *(Nameless Hardcore Unknowns...)*



PARTIES

3

[cutup]



music gives a boost of energy - ever-shifting groups - nomadic insurgency - developments in communication technology - cobwebs cleared to comprehend what's possible - history determined by war - new activity to emerge - crisis times to sort things urgently - adapt to circumstances and disappear to reveal nature - resistance -

- parties have become codes of chaos - rhythm -

meet on neutral ground - emerge from the frontlines - something coming out of nothing - we are direct action resistance techniques - stories create space for other material - edges of harmonics - resistance waveforms

realise potential - music contains messages here - harmony rhythm and discipline - no expectations to fulfil - equal footing into the unknown - merge into the music and the enemy - pure light coming out of the speakers - dawning of future arriving via present - nature fierce and precise

- unpremeditated combinations - stirring and feeling alive once more - realise freedom - operation big picture - future arriving via cutup -

how to get outside the game of picture - release out of conditioned reality - leave our territories - ready forces - community nature schemes - potential become purposeful action? - cobwebs cleared -

be anything - release out of conditioned patterns by not being here - new language coming out of nature - the resistance tools up - unpremeditated forces - the shape of nature fierce and precise - move the mission along - resistance moozik breaks edges of personality and solid sense of this picture - see the game more clearly - present waveforms - harmonics - dark cloud lifted outside the game of lie -



Some musick that entered the making of this zine:

Javaspa - Greek hip hop crew rocking it in fine style, classic breaks and sweet delivery. *(DIYmusic.org)*

Atomhead - Spiral Field Velocity - Astonishing shifting tech & kore of immeasurable delight. Play breathtakingly loud.

Trakma III - Les Trolls, LFO Demon, Caterva, 5XPI + more - Ghostly brokencore and network breaks demanding high volume.

MC Madu & Vibronics - Live session - Seriously heavyweight UK dub riddims with uplifting and conscious lyrics. Rewind Jah Lion!

Lionel Ritchie - Greatest Hits - "Hello, is it me you're looking for?" (an anthem for the clandestine and fugitive)

325*7 is dedicated to all those who lost their life in the struggle or took their own life, or tried to... and for all those who know the anguish... never give up xxx

